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VOLUME VII—1901.

PUBLISHED QUARTERLY BY
THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.

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THE
Catholic University Bulletin.

Vol. VII.

JANUARY, 1901.

No. 1.

LEO XIII AND THE PEACE CONFERENCE AT
THE HAGUE.¹

We welcome in this volume of nearly six hundred pages the first complete and habitually dispassionate account of that great event of the year 1900 known as the Peace Conference, called by the Queen of the Netherlands at the suggestion of the Emperor of Russia,² and held (May 18-July 29) in the great ball-room of the historic House in the Wood (Huis ten Bosch), the summer palace of the Dutch royal family, quite close to The Hague.³

It is the documentary history of these memorable days that Dr. Holls relates in eight chapters, that have for titles: The Calling of the Peace Conference; The Opening of the Conference; The Work of the First Committee (limitation

¹THE PEACE CONFERENCE AT THE HAGUE, and its Bearings on International Law and Policy, by Frederick W. Holls, D. C. L., a Member of the Conference from the United States of America. New York: The Macmillan Co.; 8°, pp. xii + 572.

LA PAPAUTÉ ET LES PEUPLES, Revue Internationale des Sciences Sociales, d'Histoire et de Droit Public Chrétien. Paris, 210 Avenue de Versailles; Vol. I. (1900), Nos. 1-5, pp. 240.

MONARCHY AND REPUBLIC IN ITALY, by Ricciotti Garibaldi, *North American Review*, December, 1900; pp. 811-816.

THE TEMPORAL POWER OF THE POPE, by Rev. Humphrey Moynihan, D. D., *Catholic World*, December, 1900.

²This was done through a lithographed communication from Count Mouravieff, the Russian foreign minister, to the diplomatic representatives accredited to the Court of St. Petersburg. This circular note bears the date of August 24 (12th, old style), 1898. It is given in English, Holls, *op. cit.*, pp. 8-10.

³The six envoys of the United States were: Andrew Dickson White, Esq., Minister to Germany; Seth Low, Esq., President of Columbia University; Stanford Newel, Esq., Minister to the Netherlands; Capt. Alfred T. Mahan, of the United States Navy; Capt. William Crozier, of the United States Army, and Frederick William Holls, D. C. L., of New York.

of armaments, the humanizing of war, expanding bullets, method of general warfare); The Work of the Second Committee (the convention for the adaptation to maritime warfare of the principles of the Geneva Convention of August 22, 1864); The Work of the Third Committee (good offices, mediation, international commissions of inquiry and arbitration); The Immunity of Private Property on the High Seas; The Conference from Day to Day; The Bearings of the Conference upon International Law and Policy. Many valuable documents are given in the body of the work; others are contained in three appendixes (pp. 373-562): thus, the "Final Act" of the International Peace Conference, the conventions with respect to the laws and customs of war on land, and for the adaptation to maritime warfare of the principles of the Geneva Convention of August 24, 1864, the General Report to the Secretary of State of the American Commission to the Peace Conference, bearing date of July 31, 1899, and an account of the Hugo Grotius celebration at Delft (July 4, 1899), with the speech of Mr. Andrew D. White on that occasion. In the preface to his work, Dr. Holls emphasizes the lack of enthusiastic welcome that should have been vouchsafed to the Conference, a lack especially noticeable among "leaders of thought or action." The good faith of the originators was challenged or derided; sarcasm, cynicism and condemnation fell to its lot. Its very object was almost universally misconceived, even "the press, with a very few notable exceptions, withdrew its representatives from the Hague, and contented itself thereafter with supplying its readers with the fragmentary and often inaccurate snatches of information supplied by irresponsible sources" (p. ix.) It does not surprise him, therefore, that certain events in South Africa and the Far East are deepening the popular misconceptions regarding the Conference. Nevertheless, he gives it as his judgment (*ibid*) that "the Peace Conference accomplished a great and glorious result not only in the humanizing of warfare and the codification of the laws of war, but above all in the promulgation of the Magna Charta of International Law, the binding together of the civilized powers in a federation for justice, and the establishment of a

permanent International Court of Arbitration." As the official records of the Conference, though published, have not yet appeared in English, this volume "written primarily for American and English readers," has an interest second to no work of the year. The author's "aim has been to tell what took place with sufficient fullness for the student of International Law, but without making the book too technical for the general reader" (p. x.) Every student of history and politics will thank Dr. Holls for the timely offer of this well-written and succinct story of the Conference. Himself an acknowledged scholar in International Law, the secretary of the American Commission, and a member of the various committees through which the Conference worked, he is an unimpeachable official witness of its temper, its scope and its doings.

The Catholic student of history will at once ask what position did the Pope hold in this Conference, and what was his attitude? Alas! he knows already that at the end of the nineteenth century the Bishop of Rome was formally excluded from a solemn gathering of great diplomats, professors, scholars and nobles who had met to discuss the furtherance of international peace. And when he reads the able summary (pp. 233-267), in which Dr. Holls presents the argument and counter-argument for a permanent international court of arbitration presented by the superior minds which were grappling with the highest interest of humanity about that famous council-table at The Hague, he will not fail to be struck by a certain sad confession of impotency that arises from it all. Dr. Holls himself struck a high and noble note in his own plea, and we have much pleasure in giving publicity to it.¹

¹ "Civilized, educated, progressive public opinion, which is beyond all question the most potent and the one irresistible moral influence in the world to-day—remembering former failures—will not pardon us if we offer it a new, acute rebuff, and the very hopes which are now concentrated upon us and our work will be the measure of the disappointment which would follow our failure. Moreover, the establishment of a permanent international court is the one great success which is hoped for, not only as being brilliant and striking, but also as being attainable,—in fact within our very grasp. Without doubt the honorable delegate from the German Empire is correct when he regards the Russian project as a decided step in advance over the present condition of affairs as regards arbitration, but from the point of view of efficient and critical public opinion all over the world, I venture to say, most emphatically, that we shall have done nothing whatever if we separate without having established a permanent tribunal of arbitration." Discourse of Dr. Holls, June 9, before the Comité d'Examen, in the Palace of the Binnenhof, at The Hague, *op. cit.*, pp. 256-257.

But we cannot help recalling the remarks of Lord Stanley of Alderley, delivered on July 25, 1887, in the House of Lords, when a similar proposition was under discussion. The noble lord asserted that such a court existed already, the court of the Bishop of Rome; that all continental Europe was disposed to recognize it as the proper arbiter when war was threatened between nations. He called attention to the happy settlement of the matter of the Caroline Islands by Leo XIII, whereby war was averted between Germany and Spain. The code of the Law of Nations, he continued, drawn up at Lille by Catholic savants in November, 1886, could easily be accepted by England, which, following the example of Germany, need not hesitate to trust the impartiality of the Pope.

In other words, the estimable members of The Hague Conference deliberately ignored the most powerful of all existing moral forces, the religious authority of the Bishop of Rome, an authority recognized by fully one-half of the 500,000,000 souls which make up our modern Christendom. Though shorn of much of its external grandeur, it is still an unshaken and working *magisterium*, the only one left which whole peoples obey unhesitatingly and in all parts of the world. Its almost countless services in the past suggest it naturally as the nucleus of any system of arbitration that is to win popular acceptance. Even the public opinion to which Dr. Holls appeals is itself largely molded by the decisions of experienced and learned men. Where shall we find in Europe or America an Areopagus more sedate, impartial, disinterested than the Senate of the Bishop of Rome, the famous College of Cardinals? From time immemorial the works of peace have been their chief occupation. The weekly consistory of the Roman bishop was the supreme court of mediæval Europe. This was eloquently stated by Saint Simon early in this century, in his "Lettre aux Savants Européens" (p. 67): "Since the fifteenth century the institution which held together the nations of Europe and checked the ambitions of peoples and kings has grown steadily weaker. To-day it is entirely overthrown. A general war that threatens to consume the whole population of

Europe exists for now twenty years, and has already harvested many millions of men."¹

In 1855 Dr. Heffter, an illustrious German jurisconsult and member of the Supreme Court of Justice at Berlin, could write as follows: "In the Middle Ages the noblest and worthiest temporal duty of the Common Head of the Catholic Church was the exercise of an authority of reconciliation among the powers of Europe, an authority that he might well be clothed with again in the interest of peace."² The popes have never abandoned this holy privilege, won by so many centuries of exercise. Pius IX rightly proclaimed it in his Encyclical of December 8, 1864. Thoughtful Protestants have welcomed the hope of its reintroduction into the politico-social life of Europe. On the eve of the Vatican Council, Dr. David Urquhart wrote a now famous letter to Pius IX imploring him to re-establish on earth the "Law of Nations," that only he could put into general use, by reason of his royal dignity, his antique lineage, his venerable seat of authority, and the very tongue which he habitually uses.³ In 1872 Lord Robert Montagu, in his learned work, "Arbitration Instead of War," proposed the papal tribunal as the proper one for the unhappy quarrels that usually result in war. The Seventh General Peace Congress at Budapest (1896) recognized the untiring efforts of the papacy to preserve peace. Is it not strange to find in common accord on this subject the minister of the world's greatest autocracy and

¹ *Oeuvres Choiesies*, Bruxelles, 1859, II. 167-249. In 1814, this precursor of modern socialism expressed himself as follows on the organization of mediæval society: "Nous affectons un mépris superbe pour les siècles qu'on appelle du moyen-âge; nous n'y voyons qu'un temps de barbarie stupide, d'ignorance grossière, de superstition dégoûtante, et nous ne faisons pas attention que c'est le seul temps où le système politique de l'Europe ait été fondé sur sa véritable base, sur une organisation générale," ap. Thierry, *De la réorganisation de la société Européenne*, Paris, 1814, pp. 24-25.

² *Das Europäische Völkerrecht der Gegenwart*, 8d ed. Berlin, 1873; § 41, p. 86.

³ "Ut jus gentium hominumque jura sacra et servata sint; ut leges sprætae et foedera fracta, cordibus hominum inscripta, cura tua pacem et fiduciam in terris reducant. . . . Potentia illa tuis in manibus sita est. Potentia alia non est nec spes. Oro te, Beatissime Pater, ut intelligentiam excelsam et undique permeantem Romanæ Ecclesiæ evoces ad istam scientiam colendam ab antiquis 'de rebus divinis ac humanis' dictam, per quam Roma pagana magna nobilis et veneranda fuit. Miseris qui mala a se ipsis illata nec tolerare nec sanare possunt in auxilium ventas per antiquum titulum tuum, per dignitatem regiam, per urbem sedem imperii, per linguam ipsam qua uteris, oro." Cf. *Acta et Decreta Concilii Vaticani* (Coll. Conc. Lacensis, vol. VII), pp. 1309-10. Also *The Month* (May, 1869), "The Peacemaker of the Nations."

a chief of anarchists?¹ Towards the end of 1820, at the Fifth Conference of the International Congress gathered at Troppau, Prince Metternich called the attention of the ministers of France and England to the fact that the Cabinets of Austria, Prussia, and Russia were inclined to accept the Holy Father as mediator for the pacification of Italy and Europe. On December 11 the Russian minister added, in the name of his sovereign: "We can see but one authority capable of interposing itself between the Powers; that is, the authority of the Holy Father. . . . By fulfilling his august mission as mediator, the Pope would exercise worthily his ministry of indulgence and concord, with the generous purpose of forestalling or diminishing for all Europe the disasters of war."² On this occasion both the Emperor of Russia and the Emperor of Austria begged Pius VII to undertake the office.

It is universally acknowledged that peace would prevail among men if there were again in the world love of justice, respect for law, a common sense of order—all things which are based on the great ideas of a common fatherhood of God and a common brotherhood of men. Hence, Dr. Holls rightly praises (p. 367) Radbertus' "fine definition of the art of politics (the royal art of ascertaining and accomplishing the will of God)." Now, there is one power on this earth that for over fifteen hundred years has been concerned, in an unbroken line, with the ascertaining and the formal proclaiming of this divine will.³ The results of its activity are laid down in a most remarkable legislation, the Canon Law, the conscious creation, to a very large extent, of the bishops of Rome. Its principal source is the Scripture, Old and New, and the equally holy *magisterium*

¹ In 1891 the anarchist Charles Malato wrote: "Phénomène bizarre, la papauté, aujourd'hui à l'agonie, tend fatalement à reprendre ses anciennes fonctions d'arbitre, retracant en sens inverse, dans sa décrépitude, les phases de sa naissance." *Révolution Chrétienne et Révolution Sociale*, Paris, 1891, p. 113.

² *Journal des Conférences*, Nos. 5 and 6. Cf. also *La Papauté et les Peuples*, June-July, 1900, p. 187.

³ In replying to the formal invitation of the Emperor of Russia, Cardinal Rampolla took occasion to emphasize the fact that *Christian* justice, the maxims of the Gospel, the fear of God were the only true bases of a lasting peace. "On a voulu," adds the Cardinal, "régler les rapports des nations par un droit nouveau, fondé sur l'intérêt utilitaire, sur la prédominance de la force, sur le succès des faits accomplis, sur d'autres théories qui sont la négation des principes éternels et immuables de la justice: voilà l'erreur capitale qui a conduit l'Europe à un état désastreux." Letter of Cardinal Rampolla to M. Tcharykoff, Russian Minister to the Holy See, in reply to the original circular of Count Mouravieff.

of the Church. Its spirit is eminently pacific, and for many grave reasons inclined to composition and arbitration in all temporal matters. It embodies the best elements of the Roman law without its absolutism and its unbending sternness. It is a marvelously supple and self-adapting legislation that has left its maternal impress not only on all the laws and institutions of political Europe, but on the very manners and speech of the peoples, even as the Roman law is written large all over the Latin language. It is the only legislation of a spiritual authority that has withstood every external and internal adverse influence, has traversed all periods and grades of human culture, and yet maintains itself the world over, in undiminished vigor. In the authority that created it and yet continues and interprets it, there is, therefore, an experience of human nature and human affairs that can be claimed by no other known or imaginable authority. Now, if the establishment of a permanent tribunal of arbitration must be approached, according to Dr. Holls (p. 256), "in a practical spirit, such as is generally attributed to us Americans," would it not be well, in such supreme crises, to call in the one living organism that has dealt from time immemorial with all Western humanity, as its recognized arbiter? Dr. Holls rightly quotes from Abraham Lincoln that "we cannot escape history." Historical traditions are, indeed, all powerful in International Law. It is largely based on those great humanitarian ideas introduced and preached by Christianity, but wrought into the fibre and stuff of our Western peoples and nations by a thousand years of incessant maternal pedagogy on the part of the Roman Church. From Gregory the Great, mitigating the lot of the farmers of Sicily as against the fiscus of Constantinople, to Leo XIII and Brazilian slavery, the general trend of papal action has been supremely just, beneficent, and humanitarian. History is called by Cicero, "*testis temporum, lux veritatis, magistra vitae.*" Better than any other institution, the Roman Church possesses the sense and mystery of this universal life-lesson. She stands by and watches the weaving of the warp and woof of life on its greatest scale. And when each phase, great or small, glorious or shameful, rolls out of view or mem-

ory, she is still there, in the words of the old twelfth century poet :

“Orbis apex, gloria, gemma, decus,
Urbs titulis claris tam laetis clara triumphis.”¹

Men are won not only by reasons, but by symbols and potent watchwords. This is the meaning of a flag, of a war-cry, of a national anthem or air. “Le coeur a ses raisons que la raison ne connaît pas,” says Pascal. The very seat of papal authority is such a symbol of peace and order. Rome is the common *patria* of all Christians ; to Roman Catholics, who are perhaps more than one-half of all Christendom, it is the city holy and lovely beyond belief. Whether it be Montaigne or Louis Veuillot who sing its praises, or some old seventh-century Irish Foillan,

“O Roma nobilis, orbis et domina,
Cunctarum urbium excellentissima,”

it still remains the mistress of souls ; its words of guidance and law are still believed to be the utterances of an apostolic mouth. The thirteenth Leo can still repeat with exact truth those words of the first and greatest Leo that every priest of the Roman Church repeats yearly.² Even the least practical of Roman Catholics still shares the temper of the licentious Boccaccio, and is as ready as the poet to cry out,—

“O fior d’ogni città, donna del mondo !
O degna imperiosa monarchia !”

There is still a magic in the name of Rome. She is still “Rome, the nurse of judgment” (Henry VIII, ii. 2). It is true that the political institutions of the time have lost, or rather the men through whom they energize have lost, the proper vital contact with the religion, the inner life of belief, aspiration,

¹Alexander Neckam, *De laudibus Divinae Sapientiae*. Dist. V, 182-183.

² ‘Isti (SS. Peter and Paul) sunt qui te ad hanc gloriam provexerunt, ut gens sancta, populus electus, civitas sacerdotalis et regia, per sacram beati Petri Sedem caput orbis effecta, latius praesideres religione divina quam dominatione terrena. Quamvis enim multis aucta victoriis jus imperii tui terra marique protuleris: minus tamen est quod tibi bellicus labor subdidit quam quod *pax Christiana* subjecit.’ Sermo I. S. Leonis in Nativ. SS. App. Petri et Pauli.

ideal, the true life of continental Catholicism.¹ But this latter life is very deep; it sucks its strength from a thousand hidden wells; it is permanent, and therefore patient. The former is essentially ephemeral. Moreover, any genuine and durable public opinion must eventually have a basis of religion; otherwise it will be only a series of popular ebullitions, a form of psychology of the mob that to-day shouts for "Liberty" and to-morrow goes drunk over its violent extinction. If public opinion is to compel an International Court of Arbitration, as Dr. Holls generously hopes (p. 256), and if that public opinion is to begin from now to exercise its moral pressure, without any direction or advice from the world's oldest judicial tribunal, we greatly fear that it will be a long time before it compels an "endless peace" or puts an end to Jameson raids. There is a great deal of human nature in every man, much more in every nation and people. Self-interest is to-day, as always, the practical law of organized society, the brutal old charter of Cæsarism, that reads how,—

"He shall take who hath the power,
And he shall keep who can."

Our modern society is no less leonine than those of the past. It is only the appeal to a divine sanction, a divine will, a Judge of peoples as of persons, of kings and powers as of parents, that can compel the practical benefits of peace. To formally exclude from the Conference at The Hague the venerable Vicar of the divine Prince of Peace, the latest of those great legislators, who like Innocent III, Gregory IX, Sixtus V, and Benedict XIV, endowed the world with principles and models of peaceful administration, the inheritor of all the

¹ The noble reply of Montalembert in defense of the independence of the Holy Father against a discourse of Victor Hugo deserves a place here: "Quand un homme est condamné à lutter contre une femme, si cette femme n'est pas la dernière des créatures, elle peut le braver impunément. Elle lui dit: Frappez! mais vous vous déshonorerez et vous ne me vaincrez pas. Eh bien, l'église n'est pas une femme. Elle est bien plus qu'une femme: c'est une mère!"

"C'est une Mère! C'est la Mère de l'Europe, la Mère de la société, la Mère de l'humanité moderne. On a beau être un fils dénaturé, un fils révolté, un fils ingrat, on reste toujours fils, et il vient un moment, dans toute lutte contre l'Eglise, où cette lutte parricide devient insupportable au genre humain, et où celui qui l'a engagée, tombe accablé, anéanti, soit par la réprobation unanime de l'humanité!"—"Le Comte de Montalembert," par Mme. Augustus Craven. 2d ed., Paris, 1882, pp. 124-25.

religious prestige and historical veneration of many long centuries, the representative of that holy force which gradually de-barbarized the ancestors of modern Europe and taught them to handle the pen and the plow instead of the sword and the lance, was a crowning act of folly. We do not wonder that the young Queen Wilhelmina, or the wise heads who lend her their counsel and service, insisted on repairing the wrong done the cause of peace as far as lay in their power. We subjoin the text of the letter of Queen Wilhelmina to Leo XIII, asking for his moral support, and the answer of His Holiness. Dr. Holls in his brief reference to the incident, seems to show an animus against the cause of the Holy Father. He calls a "remarkable proceeding" (p. 333) the insistence of the Dutch Government that this correspondence should be spread on the minutes of the Conference, and asserts that it was only out of courtesy to their hosts that such action was taken. It would be more remarkable if any International Peace Conference could meet without thinking of that ruler who has done more to preserve peace in the world than all its scholars, diplomats and philosophers. There is, indeed, one remarkable thing about the whole matter, viz., that the autocratic ruler of nearly one hundred million of schismatic Greeks, and the modern-liberal and Protestant Dutch authorities should insist on the honor and right of the Pope, while the doctrinaire and sectarian agencies would have none of them. As we write, word comes across the ocean that Switzerland is arming as never before.¹ What do these pioneers of free institutions see from their Alpine heights? Are such acts the first results of that "thoroughly secular and eminently practical work" accomplished by the Conference, which was "emphasized" by the mere mention on its minutes of the prisoner of the Vatican (op. cit. p. 335)? We do not wonder that Dr. Holls attests in his opening page the prevalence of a sentiment of disappointment throughout the world. This negative judgment of rejection against the great assembly is no slight thing: "*Securus judicat orbis terrarum.*"

¹ "The Swiss National Defence." *New York Sun*, December 23, 1900. For the justified fears of the smaller nations of Europe, see "Nationality," *London*, Vol. I, No. 1, (October, 1900), p. 9.

To use an humble metaphor, men do not make bricks without straw. And so the world felt by a great and common instinct that, since the holiest and least selfish, the wisest and most respected, the least earthly and the most moral of all general influences had been left out, the whole scene was "empty, stale, flat and unprofitable," quite what Dr. Holls feared when he warned the Conference (p. 256) against an issue that would be "purely platonic, inadequate, unsatisfactory, perhaps even farcical."

Far be it from us to cast a stone at a very noble and timely enterprise. Like the Conference gathered some years ago at Berlin under the aegis of the German Emperor, it is a sign that humanity though sick, is not sick unto death. Roman Catholics,—and after the storms of nearly four centuries we are yet one-half of Christendom, a compact, orderly and obedient half,—believe that the proper physician has not been called in. Meanwhile, we look on with sympathy and goodwill at the efforts of the philosophers and philanthropists to extricate European humanity from the *impasse* of militarism and industrialism.¹ Either of them is bad enough, but their combination must eventually, like the fabled vampires, let the blood of whole peoples and races.

All our public woes, like the woes of the Graeco-Roman state, have but one remedy, the injection into our society of the spirit of Jesus Christ. That is found in the Gospel, also in the Catholic Church, whose Head is the historical interpreter of that law of men and nations, which is the will of Jesus Christ. It is no Stoic "*Jus Gentium*" that Catholic and Protestant writers in this century call on the Roman Pontiff to restore. It is that paternal and eminently just

¹The ingenious apology of Dr. Holls for Prince Bismarck (p. 4) as "a sincere friend of peace," will scarcely meet the approval of the republicans of France, (Cf. Emile Zola on "War," in the *North Am. Review*, l. c., p. 451) or of the average promoters of Peace Congresses. When he assumes (p. 5) that "Questions of national independence or unification such as . . . confronted Italy forty years ago demanded the stern arbitrament of war, by which alone the right to independence or national unity can be vindicated," we cannot help recalling the frank confession of Ricciotti Garibaldi (op. cit., Dec., 1900, p. 815,) "History has revealed that the Piedmontese school of diplomats, with Cavour at their head, looked upon the struggle for the liberation and unity of Italy rather as a means of aggrandizing the Piedmontese monarchy than as the realization of a high ideal, the reconstruction of a great nationality, of which in fact they were rather afraid."

balance of political and social rights and duties that are based on the Gospel, indeed, but have been administered on by the Bishop of Rome for so many centuries, that he, better than any other judicial power, is capable of adapting them to the new times and new conditions. Thoughtful writers tell us, one day, that a strong faith is necessary for wars of the future; again, that idealism is needed for our philosophy, or that without altruism we cannot carry on the scheme of human existence. We look on all these admissions as "*testimonia animae naturaliter Christianae*." Similarly, we believe that Christian society must come back to certain first principles, if it would avoid the shipwreck into which the civilizations of Greece, Rome, India, and now China, have drifted. One of these principles is the establishment, or rather re-establishment of a visible and authoritative power of reconciliation among nations. Perhaps this is the first step toward the desirable reunion of all Christian bodies. Perhaps in the centuries to come the memory of the benefits of such an august court will cause all former woes to be forgotten in the enjoyment, after long wars and wanderings, of a united, solid and irresistible public opinion, such as once existed, but under the present conditions can never be more than a hope, a velleity.

In the Belgian Parliament a deputy, M. Alfred Janssens, protested nobly (March 1, 1900) against the exclusion of the Pope from the Conference of The Hague. He called attention to the fact that the Catholics of Belgium had done their best to prevent such a step, but in vain. Almost as an omen, he said, no more cruel and unjust war was ever begun than that which raged in South Africa during the Conference itself. At the Interparliamentary Conference for Arbitration and Peace, held in August, 1900, at Christiania, Dr. Hauptmann, deputy to the Prussian Landtag, raised his voice in protest against this act as fatal to the best interests of peace:

"GENTLEMEN: The Pope is a sovereign. He can, therefore, treat as an equal with all parties concerned. It makes no difference that his territory is so small (the Vatican) that he takes a place among the secondary powers. His moral authority lends him such a prestige that he is naturally indicated for the eminent office of arbiter between civilized nations.

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The same moral force binds him to the observance of the most scrupulous impartiality, especially when it is a question of nations that do not recognize his spiritual authority. . . . The world is painfully surprised at his exclusion from the Conference. As far as I know, no reason has been made known from an official source. Nevertheless, it is generally stated, and without any contradiction, that this is owing to the action of the Italian government. If this be true, let it be known that such conduct is incomprehensible and unjustified, since by the Law of Guarantees (1870) the Pope is recognized by the Italian government as a sovereign and his sovereignty guaranteed. . . . I trust that in the future the Pope will be accorded in any tribunal of arbitration the place which belongs to him as a recognized sovereign."

For many years there has been no more consistent friend of arbitration than Mr. William R. Stead. In a letter to Cardinal Rampolla he is quoted as saying that the absence at The Hague of a representative of the Holy See was a great disappointment.¹ His Eminence might, nevertheless, find some consolation in the fact that this exclusion acted, in the mind of at least one Protestant, as a solid argument in favor of conferring on the Pope some territorial sovereignty which would give him an undoubted right to appear in an International Conference. Thus we arrive at this inevitable conclusion, by every series of facts, through which the public relations of the Holy See with the House of Savoy are expressed,—the translation of the remains of Pius IX, the feasts of the Giordano Bruno celebration, the public visits of sovereigns to Rome, the impossible contention that the Head of the Catholic Church "*in Italy exists only by permission of the Italian Parliament*,"² and now, by this formal denegation to the Pope of his oldest and most glorious title of Reconciler of Christian Peoples and Princes. It was, therefore, with a sad justice that the Holy Father could say in his Allocution of December 14, 1899, that only one power protested against his presence at the Peace Conference, although its originators desired the aid of his authority and public opinion was favorable to its representation. The protesting voice came from those who by their violent conquest of Rome had brought the Supreme Head of the Church within their irresponsible power. "What have We not to fear from such men, when they do not hesitate to violate

¹ *Revue des Deux Mondes*, August 1, 1899, p. 600, note 1.

² Ricciotti Garibaldi, *North American Review*, December, 1900, p. 814.

before all Europe the sanctity of those rights and duties which pertain naturally to the Apostolic Office?"

The Holy Father had a positive juridical right to be represented at The Hague. He is not yet a mediatized sovereign. He has never accepted the Law of Guarantees. "Quis custodiet custodes?" He has never ceased to protest, from the venerable burg that is still left to him, that he suffers violence and is not free. Within those limits he still exercises every attribute of sovereignty, receives ambassadors, and sends out his own with equal authority and dignity. In Catholic countries they are still recognized as the deans of the diplomatic corps, and why not? The very art and spirit of tactful diplomacy, which Dr. Holls calls (p. 367) "the flower of all human culture," was learned by the world from the legates and nuncios of the Pope.¹ He makes conventions and treaties known as concordats, and even modern jurisprudence recognizes them as synallagmatic and of an international character.² If the diplomacy of the Middle Ages was not patterned after the famous Byzantine embassy to Attila, it was because men learned to see in the papal legate the apostolic figure of Saint Peter. In his great basilica at Rome the traveller or pilgrim may yet see the magnificent bas-relief of Algardi, in which the first Leo is sculptured in the act of opening the history of all Christian diplomacy by his personal appeal to Attila, the Chief of Barbarism, an appeal that was heard and heeded by the latter through respect for the religious character of the Chief of Christendom.³

The Vatican is yet a miniature State. The pope is still a legislator, still executes his laws and attaches to their violation recognized sanctions. He has re-organized his tribunals

¹ Cf. Perrin, *L'Ordre International*, Paris, 1888, p. 172, and in general the writers on the History of International Law.

² Pradier-Fodéré, *Traité de Droit International*, Paris, 1885, II., §1028.

³ A. D. 453. For the facts cf. the contemporary Prosper, also the Chronicle of Idatius, and the Gothic historian Jordanes, Tillemont, *Hist. des Emp.* VI, 172; *Mém. p. servir à l'H. E.* XV, 750. Early in the following century, the Eastern Bishops, writing (circa 510) to Pope Symmachus, commemorate the universal fame of this great diplomatic deed that the Western peoples never forgot: "If your predecessor, the Archbishop Leo, now among the saints, thought it not unworthy of him to go himself to meet the barbarian Attila, that he might free from captivity of the body, *not Christians only, but Jews and Pagans*, surely your Holiness will be touched by the captivity of soul under which we are suffering." Migne, *PL.*, LXII. col. 63.

within its limits, and in its halls emperors and kings still find it for their interest to visit him and confer with him. These are not the days when one could hope to see the splendid mediæval ceremonial that was unrolled from the steps of old Saint Peter's to the High Altar that arose above the bones of the Apostle and Martyr of Jesus Christ. It had its formative effect upon the plastic minds and hearts of the mediæval peoples. But the essence of that institution still lives,—the need of an authoritative Conciliator within nations and between them. The violent occupation of Rome, the ridiculous plebiscite that followed it, have not affected the nature of the office, the range of the duties, the sanctity of the privileges of the Apostolic See. These things do not fall beneath the action of any prescription however old. The outside world may know that neither Leo XIII nor any of his successors will dream of giving them up by any formal and voluntary act, in order to sink to the comfortable ease of a court-chaplain of the king and queen of Italy, an object at once of suspicion and mistrust to French, German, English, Irish, American and other Catholics. Cannot the pope look out upon the field of history and see what has become, under such a gilded protectorate, of the liberties of the old, venerable and meritorious sees of Constantinople, Moscow, Canterbury, once the mouthpieces of a rugged apostolic liberty, now mere memories or sign-posts for the historians of the Church.¹ It is an error to think that the tenacity of Leo XIII is only an old man's stubbornness. The Peace Conference at The Hague is proof that there is an *impasse* between the Holy See and the present government of the House of Savoy.

Not only is it unable to assure the personal liberty of the Holy Father at Rome, but it goes out of its way to prevent his execution abroad of the most ancient, general, and beneficent of his prerogatives. Through fear of this aged man in the Vatican it keeps up at home and abroad a ruinous militarism. The rights, needs, duties, hopes, ideals of Interna-

¹The curious reader may see how the liberties of the Russian Church disappeared, in Dean Stanley's fascinating story of the great Nikon, Patriarch of Moscow (d. 1681). Lectures on the History of the Eastern Church, London, 1889, pp. 323-365. The story of Pius VII is an illustration yet too fresh to be forgotten by any bishop of Rome.

tional Catholicism¹ it keeps in abeyance, since the Pope, our head, cannot treat with us on a basis of perfect freedom visible to all and beyond suspicion.

The genuine independence of the Holy See, the "Roman Question," is, therefore, always actual, always open, "nunquam transit in rem judicatam." The immoral doctrine of a right inherent in "accomplished facts," by which it is sought to exclude this situation from the catalogue of great wrongs to be redressed, is producing its natural results. The little nationalities of the world, with all they stand for, are being ruthlessly crushed out, or are threatened with extinction. On the Bismarckian doctrine of "blood and iron," the once-detested imperialism and militarism of the past are raising their heads and compelling acceptance. Even among us there is a vigorous apostolate of their breeding principles. In the words of Dr. Kuyper, the head of the Dutch Calvinist party, they are "threatening the civil liberties and autonomous rights of the people." The cynicism of their moral code is undoubted.²

¹ There is an interesting illustration of this in a manuscript epitome of the "Opus Majus" of Roger Bacon, printed for the first time by Dom Gasquet in the *English Historical Review*, July, 1897, pp. 494, sqq. The English philosopher, writing in 1267, calls the attention of the Pope (Clement IV) to the wretched condition of the natural sciences and the science of languages. He pleads for a general reform of teaching, but insists that without the aid of the Pope no serious betterment can be hoped for. With his help the desired reformation may be accomplished. "Nam artium et scientiarum magnalia tante difficultati sunt subjecta et maxime his temporibus contra dies antichristi et suorum pro quibus furore repletus est ut studium sapientie multipliciter confundat, sicut aperte patebit ex sequentibus, quod sine Apostolica providentia speciali nunquam remedium apponetur. Sed ubi tanta praesit auctoritas nulla potest esse difficultas, quoniam," etc, cf. *ibid.*, p. 502. Potest igitur auctoritate vestra compleri sapientia absolute pro studio, etc. This "tract" is found in the Vatican Archives (Ms. 4086).

² Alfred Russell Wallace, the co-founder of the system that goes by the name of Darwin, is surely an authoritative witness. From his recent book we extract this judgment: "All these nations armed to the teeth, and watching stealthily for some occasion to use their vast armaments for their own aggrandizement and for the injury of their neighbors, are Christian nations, their governments, one and all, loudly proclaim their Christianity by word and deed,—but the deeds are usually some form of disability or persecution of those among their subjects who are not orthodox. Of really Christian deeds there are none, no real charity, no forgiveness of injuries, no help to oppressed nationalities, no effort to secure peace and good will among men." (*The Wonderful Century*, New York, 1899, p. 337.) The whole (nineteenth) chapter, "The Curse of Civilization," is well worth reading for the honest indignation of it. "It will be held by the historian of the future," he says, "that we of the nineteenth century were morally and socially unfit to possess and use the enormous powers for good or evil which the rapid advance of scientific discovery has given us; that our boasted civilization was in many respects a mere surface veneer; and that our methods of government were not in accordance with either Christianity or civilization. This view is enforced by the consideration that all the European wars of the century have been due to dynastic squabbles, or to obtain national aggrandizement, and were never waged in order to free the slave, or protect the oppressed without

Simultaneously, from all sides comes a lamentation over the enthronization among men of the most odious of powers, the power of wealth, and of wealth gotten by the violation of the gravest laws of economico-social welfare.¹ There is, after all, no reason for wondering at the appeal of Queen Wilhelmina to the Papacy, for the prestige of its moral authority. There is the closest relationship of cause and effect between the events of September, 1870, and the moribund liberties of the South African republics. Injustice is the fruitful mother of injustice; an absolute law of history wills that for states and civilizations there should be only the penance of experience. Frederic Harrison cannot resist the conclusion that Holland itself is doomed to wear, and within a decade, the yoke of a German protectorate;² that the latter power will yet realize the threat of Napoleon, and "hold Antwerp like a pistol at the mouth of the Thames," while France, for similar reasons, will re-assert her paramountcy over Belgium. Switzerland begins to show a paling cheek, and to gird her loins for another Sempach. Over all these yet amorphous situations there rises the spectre of the Social State, that many political economists believe will find its first avatar on that classic soil of governmental experiments—Italy. The nineteenth century closes in an ominous and throbbing silence. The king-pin of veneration for the apostolic mediation of Saint Peter has been pulled out of our political framework that is historically the evolution of and is based on the doctrine

any ulterior selfish ends," pp. 341-342. Is the actual treatment of China by organized Europe dictated by the principles or code of Christianity?

"It remains to be said, however, that all our progress in the way of luxury and knowledge and purely personal refinement has not been attended by a corresponding elevation and purification of our morals, our humanity and our altruism. In all these respects we have not been lifted by so much as the fraction of an inch above the level of the darkest ages of the world."—*Washington Post*, Jan. 1, 1901.

¹From the well-known work of a brilliant student of economics, Professor Brooks Adams' "Law of Civilization and Decay." I quote a trustworthy judgment: "As energy from age to age changes its vent, different types of intellect appear, and therefore it should be possible, by comparing a living with a dead society, to estimate in some degree the course which has been run. . . . Although the conventions of popular government are preserved, capital is at least as absolute as under the Cæsars, and among capitalists the money-lenders form an aristocracy. . . . Art seems to presage approaching disintegration. The architecture, the sculpture and the coinage of London at the close of the nineteenth century, when compared with those of the Paris of Saint Louis, recall the Rome of Caracalla as compared with the Athens of Pericles."

²*Daily Chronicle* (London), April 28, 1900.

of a Christendom, but that has repudiated the spirit, the temper and the good old working institutions of the same. The chief of these was precisely the paternal moral religious authority of one Counsellor and Reconciler, who was to all Christian peoples what the High Justiciar of Spain once was to the whole commonwealth, what all mediæval peoples saw in their episcopate, what King Henry V recognized in the See of Canterbury, an authority to "justly and religiously unfold all causes and arguments of war."

"Speak, my lord,
And we will hear, note, and believe in heart
That what you speak is in your conscience wash'd
As pure as sin with baptism."—(Henry IV., Act I, Scene 2.)

We do not know how the Vatican will finally enter into the possession of that genuine independence which shall render its enormous moral authority once more accessible for the peace of the world and the softening of the undeniable painful burdens that a doctrinaire sectarianism has hung about the neck of humanity. Leo XIII has never formulated publicly the exact extent of the restitution which he would accept. It is not secular aggrandizement that the Apostolic See desires when it insists on the restoration of its former civil authority. The papacy is a venerable and moral power that can afford to wait. All that is essential is its protest against an injustice that time is showing to have been a crime against the best interests of humanity, the destruction of its Supreme Moral Tribunal, built up by so many centuries of interpopular services, the finest flower of Christian political virtues. Already there are numerous signs of a reaction among the peoples of Europe that may end in the re-establishment of their old historical and yet alone available High Court of Arbitration. Will this come only after Europe has once more been made a Napoleonic shambles, as Emile Zola seems to foreshadow?¹

¹ If present difficulties have reached such a pitch that we could not lay down our arms without first fighting it out; if in the near future we were to suffer from a sort of general conflagration, I think that war would be forever at an end; because, after the great massacre the nations would be unfit to resume the struggle, and, exhausted, filled with pity, they would be convinced that henceforth peace should reign among them.—"War," in the *North American Review*, April, 1900, p. 453. With the book of history before us, it is sad to reflect that without the influence of religion even the supremest exhaustion of peoples will only be a temporary obstacle to war. There

The dead century has bequeathed to mankind one terrible but perfect weapon—an iron consequentiality. This must work its grim way in the moral and social order, as in all others. So we confidently believe that in the order of justice this spirit will at last recognize the untenable position of the Head of Catholicism, of him who governs the still tender consciences of those united and compact masses who make one-half of Christendom. His wrongs can never fail to elicit sympathy, and on occasion, the vigorous action, of his spiritual children. The individual pope may pass away, but his successor will inevitably maintain the same solemn protest, conscious as no other power can ever be that—

“They never fail who die

In a great cause: the block may soak their gore:
Their heads may sadden in the sun: their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad. Though years
E lapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others and conduct
The world to freedom.”

THOMAS J. SHAHAN.

The following is the account of the correspondence between the Queen of the Netherlands and the Pope as given by Dr. Holls (op. cit. pp. 337-340: “The President of the Conference announced (at the last session, July 29) that he had been asked by the Government of the Netherlands to read to the Conference a letter addressed by Her Majesty the Queen of the Netherlands, to His Holiness, the Pope, informing him of the meeting of the Peace Conference at The Hague, as well as the response of His Holiness to this communication, as follows:—

LETTER OF QUEEN WILHELMINA TO POPE LEO XIII.

“MOST AUGUST PONTIFF: Your Holiness, whose eloquent voice has always been raised with such authority in favor of peace, having quite recently, in your allocution of the 11th of April last, expressed those generous sentiments,—more especially in regard to the relations among peoples,—I considered it my duty to inform you that, at the request and upon the initiative of His Majesty, the Emperor of all the Russias, I have called together, for the eighteenth of this month, a Conference at The Hague, which shall be charged with seeking the proper means of diminishing the present crushing military charges and to prevent war, if possible, or at least, to mitigate its effects.

is a mysterious curse of Cain upon unchristian and dechristianized nations that precipitates them forever upon one another with the fiercely recurrent fury of a Conte Ugolino.

La bocca sollevò dal fiero pasto
Quel peccator, forbendola al capelli
Del capo ch'egli avea dietro guasto. —Inf. XXIII, 1-3.

"I am sure that your Holiness will look with sympathy upon the meeting of this Conference, and I shall be very happy if, in expressing to me the assurance of that distinguished sympathy, you would kindly give your valuable moral support to the great work which shall be wrought out at my Capital, according to the noble plans of the magnanimous Emperor of all the Russias.

"I seize with alacrity upon the present occasion, Most August Pontiff, to renew to your Holiness the assurance of my high esteem and of my personal devotion.

(Signed)

"WILHELMINA.

"Hausbaden, 7th of May, 1899."

REPLY OF POPE LEO XIII TO QUEEN WILHELMINA.

"YOUR MAJESTY: We cannot but find agreeable the letter by which Your Majesty, in announcing to us the meeting of the Conference for Peace in your Capital, did us the courtesy to request our moral support for that assembly. We hasten to express our keen sympathy for the august initiator of the Conference, and for your Majesty, who extended to it such spontaneous and noble hospitality, and for the eminently moral and beneficent object toward which the labors already begun are tending.

"We consider that it comes especially within our province not only to lend our moral support to such enterprises, but to coöperate actively in them, for the object in question is supremely noble in its nature and intimately bound up with our August Ministry, which, through the divine founder of the Church, and in virtue of traditions of many secular instances, has been invested with the highest possible mission, that of being a mediator of peace. In fact, the authority of the Supreme Pontiff goes beyond the boundary of nations; it embraces all peoples, to the end of federating them in the true peace of the gospel. His action to promote the general good of humanity rises above the special interests which the chiefs of the various States have in view, and, better than anyone else, his authority knows how to incline toward concord peoples of divers nature and character. History itself bears witness to all that has been done, by the influence of our predecessors, to soften the inexorable laws of war, to arrest bloody conflicts when controversies have arisen between princes, to terminate peacefully even the most acute differences between nations, to vindicate courageously the rights of the weak against the pretensions of the strong. Even unto us, notwithstanding the abnormal condition to which we are at present reduced, it has been given to put an end to grave differences between great nations such as Germany and Spain, and this very day we hope to be able soon to establish concord between two nations of South America which have submitted their controversy to our arbitration.

"In spite of obstacles which may arise, we shall continue, since it rests with us to fulfil that traditional mission, without seeking any other object than the public weal, without envying any glory but that of serving the sacred cause of Christian civilization.

"We beg Your Majesty to accept the expression of our great esteem and our best wishes for your prosperity and that of your kingdom.

"From the Vatican, the 29th of May, 1899.

(Signed)

"LEO P. P. XIII."

SOME PEDAGOGICAL USES OF SHAKSPERE.

The use of the works of Shakspeare in schools and colleges is general. No school of importance in the United States omits the study of the Plays from the curriculum, and the entrance examinations for admittance to the colleges always include questions concerning the sources, history, and development of these masterpieces. An examination of the courses in nineteen representative colleges or universities,—these names seem in most cases to be valued as interchangeable,—shows that Shakspeare is analyzed as carefully and interpreted as reverently as Dante is analyzed and taught in the schools of Italy. In England neither Oxford nor Cambridge neglects him, and in France a great change has taken place since Voltaire sneered at him; for very recently M. Jules Clarétie dared to put the names of Molière and Shakspeare together and to bind them with a phrase from the elder Dumas,—“that Shakspeare was the greatest of creators, except God.”

The plays of this masterly interpreter long ago found their way into the grammar schools, and gradually they are getting into the primary schools. Teachers of experience, who are either the best or the worst specialists in the child mind, are divided as to the time when Shakspeare shall be introduced into the lower schools. But those whose experience has not hardened them are in favor of introducing good literature as soon as possible, and they fortify themselves with some reasons; and one of the best of these reasons is that fine taste in literature cannot be too early formed. Another reason, almost as good, is that the imagination,—that faculty of the soul most neglected in education,—should be directed and cultivated. We are cultivating the power of observation, more or less intelligently, by means of the “object lesson.” We, however, are by no means in advance of that utilitarian school which Mrs. Edgeworth, Madame de Genlis, and Mrs. Barbauld represented over a hundred years ago. Not that we should esteem it an honor to be “advanced,” but to have attained the best,

whether the best have been reached before or not. Those who can recall Mrs. Barbauld's "Evenings at Home," in which the justly esteemed conversation called "Eyes and No Eyes" occurs, and Mrs. Marcet's "Tales of Political Economy" are quite willing to accept the practical conclusions that come from Höfding's assertion, that "everywhere where there is development, later events are conditioned by earlier;"¹ or with Professor Halleck's, that "if brain cells are allowed to pass the plastic stage without being subjected to the proper stimuli or training, they will never fully develop." Everybody, whether a student of the "child mind" or not, will go further with Mr. Halleck, and agree that "the majority of adults have many undeveloped spots in their brains." There is a tendency on the part of the educated theorist to attribute nearly all the undeveloped spots to the lack of practice of the faculty of observation. Many of these undeveloped spots are doubtless due to the lack of practice because of the lack of opportunity for practice. Shakspeare's marigold and Wordsworth's primrose are of no mental stimulating value to a man who has never seen either the English flowers or those which we approximate to them in our country. On the other hand, the Philistine by the river's brim who sees only the primrose as a golden-yellow flower, with kidney-shaped leaves and a calyx of five to nine petal-like sepals, growing in the marsh or by the river, does not think with a glow of Shakspeare's "Mary-buds":

"Hark, hark! the lark at heaven's gate sings,
And Phœbus 'gins arise,
His steeds to water at those springs
On chalic'd flowers that lies;
And winking Mary-buds begin
To ope their golden eyes;
With everything that pretty is."

The difference, after all, between the average man, capable of enjoying only what he sees,—Matthew Arnold's "*homme moyen sensuel*,"—and the man who enjoys intensely what he does not see with his physical eyes, is not in the lack of training of the power of observation, but in the training of the power of

¹"The Education of the Central Nervous System," by Reuben Post Halleck. The Macmillan Company.

imagination. Observation alone cannot make a poet,—though later, Shakspeare and Tennyson owed much to the faculty of seeing keenly,—nor can it make the man of science, who becomes great in proportion to his unconscious skill in the management of what we call imagination.

The purpose of this paper is not to make a plea for the cultivation of this faculty by teachers; for, in the breaking up of various pedagogical systems, experimental and empirical, the experienced teacher has learned the need of it, though, even in religious schools, where the symbols of Christianity are constant *stimuli* to the imagination, teachers are not always sufficiently alert to apply the psychological processes of the Church to the development,—the free development, of the soul. The purpose of this paper is to consider the means of carrying the study of the best and most subtle works of Shakspeare through all the courses of school and college and university, in the American sense of the terms, and to give reasons why this should be done.

It is the business of education to develop all the faculties of the soul, "the soul being, in some sense, everything." The limitations of this business are due, as a rule, to the gradual atrophy of the perception of the teacher, who fancies that he has reached conclusions where he has only attained to a condition of growth arrested, who seizes theories, the seeming novelty of which offers an evident support to his paralyzed hands. The development of the imagination applied to spiritual things is common in religious schools, for the symbols that show the relations of the natural and supernatural are everywhere. The sense of sight receives the impression of the suffering figure on the cross, common sense centralizes it, and the imagination, trained religiously, conserves, colors, treasures, systematizes the impression. Thus the spiritual sense is cultivated day by day, hour by hour, and all the faculties of the soul directed towards a fuller richness of Faith. There is no play of fancy about these object lessons, they appeal to no intermediate quality between the imagination and the judgment—they satisfy both.

It is often a matter of wonder that many persons who have what we call "the spiritual sense" highly cultivated have

little perception of the beauties of music, art, literature or architecture, except when these arts are directly applied to the service of religion. Conversely, we have even a greater number whose perception of beauty in nature or art is blunted the moment nature and art are taken into the service of religion; they have neither the gift of faith, nor has the spiritual sense been cultivated,—that one may exist without the other, experience abundantly shows.

Let it be admitted that one of the duties of the teacher is to cultivate and direct the imagination, and it ought to follow that he cannot begin too soon. It follows, too, that he ought to put within the reach of the pupil such literature as will lay the foundation of taste and culture at the earliest possible moment. It would be folly to attempt to teach philosophy to the very young, because the study of philosophy demands qualities that are lacking in the minds of the very young,—but the cultivation of taste and the enriching of the imagination have nothing to do with exact definitions and analyses and carefully distinguished processes. What literature is best for the young whose taste and power of conserving beautiful impression are to be educated? The sort of food offered to the children in the shape of little stories and articles that are literary prolongations of the odious patois called “baby talk,” which must make the most intelligent infant hate his species at the very moment he enters life? The attempts in letters of the atrophied adult mind to bring itself to the level of the child mind with the dew of God’s morning upon it? By no means. The child should be prepared to accept the masterpieces. The child lives in his own world, his senses seem miraculously keen until he begins to believe that all lessons should be learned through books, and then the fatal art of printing is set up as a screen between him and the wonders of the world God has given him. One can no more read Shakspeare without seeing the unspoiled imagination of the Stratford boy than one can read St. John without feeling that the sunsets of Patmos were finer than any known in western skies,—at least they were finer to him whose imagination irradiated his observation.

The value of the exercise of the faculty of observation and of the process by which the imagination stores impressions, is nowhere more evident than in Shakspeare's plays. In "The Education of the Central Nervous System"—a book of great value to teachers—Mr. Halleck says :¹

"Every one ought to know how Shakspeare's senses were trained ; for in his sensory experience is to be found the formation of all those imperishable structures given to humanity by his heaven-climbing genius.

"Two things are true of Shakspeare,—his senses had magnificent training ; the stimuli of nature also had in him a wonderful central nervous system to develop. We shall not reach his heights, but if we have the proper training we shall ascend far higher than we could without it. If John Weakling can never make a Samson, that is no reason why John should not take proper gymnastic exercise, and develop his latent powers to the utmost. At their best they may be poor ; at their worst they may keep him through life the slave of underlings. After going through sensory training similar to Shakspeare's, any boy would be better fitted to cope with the world."

Mr. Halleck elaborates this passage by many quoted extracts from Shakspeare's Plays. Warwickshire is always present in the Plays, for Shakspeare never gets outside the sensory world of his boyhood, and from the treasury of that world come thousands of beautiful passages. The cowslip, with the drop of crimson in its cup, of "Cymbeline," the deer seen by Jaques from the roots of the oak, the action of the water as Ophelia is drawn down into the pool, the fairy-like bending of the pease-blossom, the moonlight on the wild thyme and the musk rose, the eglantine, the swan's nest in the great pond, the marsh marigold,—the dog out in the cold of "Lear," the chill before the dawn in "Hamlet," the shadow of the hawk stilling the singing of the lesser birds, the "plain-song cuckoo gray,"—a quick-eyed boy noted all these things in his walks in the most beautiful lanes and meadows and by the serenest river in England ; they were stored in his imagination, and when the time for expres-

¹ Page 171.

sion arrived they became like illuminated pictures in the text of a missal:

“Sleep no more,
Macbeth does murder sleep,—the innocent sleep,
Sleep that knits up the ravelled sleeve of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast.”

And Portia's illustration:

“The crow doth sing as sweetly as the lark
When neither is attended!”

On every page in the Plays we find the impressions taken from life illuminated in this way, and certainly any training which may so make the ordinary things of earth glow through the conjunction of memory and imagination must be good for the student of any age. But the older a man grows, the less vivid become his impressions,—so that the earlier the dramas of Shakspeare are used in the training of the central nervous system the better,—therefore a child ought to be interested as soon as possible in the study of nature and taught to absorb the beauty of the natural allusions in Shakspeare's plays. Shakspeare had seen the light clouds in the April sky on Stratford's fields and the swan's feather float upon the swell at the turn of the tide. And, later, he read the story of Octavius Cæsar, and Antony. And, when he came to represent the parting of Octavia's husband and brother from her, he makes her say:

“My noble brother!”

And, looking at her, Antony speaks:

“The April's in her eyes: it is love's spring,
And these the showers to bring it on—
.
.
.
Her tongue will not obey her heart, nor can
Her heart inform her tongue, the swan's down-feather,
That stands upon the swell at full of tide
And neither way inclines.”

The thing seen,—the veriest trifle it may seem to be at the moment,—becomes part of the imagination, to give a new beauty to thoughts and emotions, and to make life full of

suggestiveness. This synthesis between the sight of a thing and the power of assimilating it imaginatively is, often seems to be, a poetic gift,—in Shakspeare's case a supreme and inexplicable gift, according to the older theorists,—an explicable gift according to the younger. It is his alone, and, because he possessed genius or had an unusually live brain, it has produced a new wonder for the world; consequently, his powers of assimilation and of giving out the result of this assimilation were special with him, and, though they may be admired, they cannot be imitated. No student of the soul will deny this. It is not a question for the pupil of being a genius, but it is a question of getting the greatest possible amount of contentment out of life. Men reach towards brightness and rest and change as the small sapling in the dense wood straightens itself towards the light. Psychologists have said, over and over again, that it is the avocations not the vocations of life that make it pleasant; the means of higher pleasure cannot be too greatly multiplied, then, when life is young. The muscles of the body sleep, if not trained; the sensory nerves and all the delicate ducts of the system require early training and constant activity as well. The memory becomes a precious collection of dynamic associations, if the art of observation and the results of this art are cultivated and pointed out. To store vital impressions and to so employ them that they may add to the joy of life is not the exclusive birthright of the poet, though a Shakspeare or a Wordsworth may possess it pre-eminently. To-day we are learning to use literature as an instrument in the education of the soul, not as end;—as a means of development, not as an object to which the development of a few higher beings may tend. Every boy or girl may not feel Burns' thrill at the sight of a daisy, or Wordsworth's wonder that there should be any to whom a primrose should not give

“Thoughts that do often lie too deep for tears,”

or Tennyson's passionate desire to know the meaning of the flower in the crannied wall, or Bryant's pleasure in the yellow violet; but he may have at least a well-stored memory and be taught that there is “an hour of splendour in the grass, of glory in the flower,” and that this hour, assimilated with

human feeling or experience, may become a perpetual joy in the memory.

The Plays of Shakspeare, then, from the time that the child becomes capable of the process of connecting the things of nature with the emanations of the soul we call literature are fine instruments ready for the work of the teachers. Charles Lamb, who loved much and suffered much, and who never lost the insight of a grown-up child, saw this; and, seeing it, helped his sister to give the world the little classic called "*Tales from Shakspeare*."

"The plays of Shakspeare," says the preface of this delightful volume, are "enrichers of the fancy, strengtheners of virtue, a withdrawing from all selfish and mercenary thoughts, a lesson in all sweet and honorable thoughts and actions, to teach courtesy, benignity, generosity, humanity; for of examples teaching these virtues his pages are full."

The preface hints at the necessity of keeping the plays from very young persons, and suggests that young gentlemen, who are permitted to range in their father's library at an earlier age than the sister should, after careful selection, read certain parts of the plays to them. The demand for "supplementary reading" in the primary schools has been answered by "*The Beginner's Shakspeare*."¹ Charles and Mary Lamb tried to retain the language of Shakspeare in their charming stories as much as possible, and their work remains as important in introduction to Shakspeare as that other classic the "*Tanglewood Tales*" is to the Grecian myths. The acknowledgment of the value of Shakspeare's verse in developing the faculty of imagination has produced other carefully arranged editions for the young. The mere story, though it excited interest, was not enough, for the plots of Shakspeare's plays are only skeletons, and the arranged words of such dramas as can be adapted for the very young are needed in the cultivation of the imagination, as no masterpieces of literature are so well adapted for this end.

In the higher schools into which Shakspeare's plays have been introduced by wise educators, and the necessity of their study as part of the English requirements for entrance into

¹ Boston: Heath & Co.; Home and School Classics,

colleges insisted upon, several very unpedagogical mistakes have been made. The editions have been overburdened with notes,—some of them foolish or obvious and others so written as to avoid any explanation of real difficulties; and the study of the metres has been almost entirely neglected. I am not speaking of that scientific study which would be a waste of time in secondary or high schools, but of that study for the purpose of culture which would add much to the enjoyment of the art of reading and develop the sense of rhythm. Elaborate notes on "Hamlet" or "Julius Cæsar," for instance, have no pedagogical value in school or college courses. They satiate the interest and cut off all discussion. To delay the reading of a play in order to consider a note that tells the pupil of the Warwickshire origin of "conditioned" when that word is used in III. 11. of "The Merchant of Venice" or that "to pun" in II. 1 of "Troilus and Cressida" means in Warwickshire "to quilt, leather, or pound" a man severely, and to compare the Warwickshire meaning with that of five other dialects, is simply to impede the movement of the drama. In many cases the aim of both the editor and teacher seems to be to burden the memory with details of little moment compared with the broadening and elevating of the pupil's mind. The reading and study of Shakspeare ought to be not with the intention of inducing the student to accept conclusions, but to find conclusions for himself. In mathematics it is the process that is valuable to the pupil; in logic it is the process, too, and in physical and chemical laboratories as well, the teacher and pupil often know what the results will be; but the processes of the experiment are what the student must learn. The page overcrowded by answers to every possible question, the learned and unlearned conjecture in passages which might safely be left to the student's own intuition, and the constant attempt to prejudice in favor of a personal interpretation, weary the attention and deaden the power of perception. The philology of the plays ought never to be neglected, but a too minute inquiry into it,—especially if the editor and teacher do all the inquiring,—is contrary to the axiom that the student, in all grades, should work for himself, with only such assistance as may clear his path without making it a royal road. In some of the high

schools too many plays are read lazily and without due attention to the condition of English speech in the Elizabethan and Jacobean time. While minute philological details, merely memorized, are detrimental to the progress of the development of the student, certain important changes, particularly the gradual loss of the Old English inflections, ought to be pointed out and illustrated, as well as the various meanings which distinguish modern words from those of the same form used by Shakspeare and his contemporaries. It is very easy to do too much of this. The study of Shakspeare in secondary and high schools must be to the student a labor of love. The moment it becomes perfunctory it ceases to be worth the effort. A good text, a glossary, a fac-simile of the First Folio, and an enthusiastic teacher will work wonders. Students whose reading has been almost incredibly limited will learn to get the best from "Hamlet" or "The Merchant of Venice," and, outside of the mental development, they will soon learn "by the feel," as it were, by the unconscious refinement of taste that comes of familiar contact with masterpieces, to know the inferior literary production when they see it. A man or woman brought up with "Hamlet" is not likely to speak of Marie Corelli as one of the elect. The purification of taste is a work not unworthy of the best equipped teacher. The rustic boy, fresh from the plow, whose reading has been confined to rudimentary text-books and the country paper, kept in close association with one of Shakspeare's best plays cannot fail to be so strengthened in taste and prejudiced in favor of luminousness, cleanliness, and beauty that he will neglect lesser things. I have observed that, from the boy of ten to the student of thirty, Shakspeare speaks to each according to his capacity. Of the hundreds of doctors' theses from the German universities Shakspeare furnishes the material for scores. At Oxford, even,—in the Cambridge Tripos, where one hardly expects to find an appeal to mere taste,—he is important as a basis for historical and philological work; in fact, in every department in practical pedagogy Shakspeare enters more and more; but in the intermediate and undergraduate courses one of his chief values is that, properly assimilated, he stands in the way of that mental frivolity and dissipation which, while it demands

the multiplication of new books, is ruinous to all concentrated and consecutive thought. "The great religious poets, the imaginative teachers of the heart, are never easy reading," Frederick Harrison says in "The Choice of Books." And Shakspeare, who is the first of the "imaginative teachers," is not easy reading from the point of view of the mob that spends "half a lifetime" in "sucking magazines and new poems." Frederick Harrison further says: "It is a true psychological problem, this nausea which idle culture seems to produce for all that is manly and pure in heroic poetry. The intellectual system of most of us in these days needs 'to purge and to live cleanly.' Only by a course of treatment shall we bring our minds to feel at peace with the grand, pure works of the world. To understand a great national poet, such as Dante, Calderon, or Goethe, is to know other types of human civilization, in ways in which a library of history does not sufficiently teach. The great masterpieces of the world are thus, quite apart from the charm and solace they give us, the master instruments of a solid education."

Nobody pretends that Shakspeare's plays are all great or all worthy of serious attention, or that they all have pedagogical possibilities beyond the uses of their philology; the greatest of them have defects, but these very defects are so personal, so natural, so much of the time, that even they may be made subjects for pregnant study. But when Shakspeare is noble he is supremely noble. His variety is infinite, and his power of stimulus and suggestion so strong that, once beloved, once even partially understood, he helps us to acquire that force of rejection which the modern reader, above all things, needs. The real teacher's motto is, "For the greater glory of God," and he groups together all beautiful and great things about his student beneath this motto. It is like the cross, as Ruskin saw it, in St. Mark's at Venice,—the great central fact. It is often borne in upon him with an iteration that makes him desperate how futile his efforts are against popular currents because in early life the pseudo-student's taste has not been directed. This taste is broad in the worst sense, and it accepts the road of the least resistance. It offers no obstacle to the vain, the frivolous, the philosophically untrue or the sensuously de-

structive. Its delights are those of the dreamer with no intellectual pilot.

It seems to be forgotten that good taste is one of the surest tonics for moral thinking, and some of us, who ought to know better, seem to imagine that it is one of the gifts of the Holy Ghost, which comes as a reward for the study of M. DeHarbe's Catechism. The teacher may talk as forcibly as Mr. Frederick Harrison has written on the value of the great books; he may declare with passion that a few books are best, but the popular desire for easy reading,—for the book about books, for the thing talked about,—will be too much for him. And yet, we all accept, the truth of the maxim of St. Thomas,—"Natura autem nulli deest in necessariis,"—and, therefore, the soul has its splendid auxiliary, the body. Why not admit that the education of the spiritual sense ought to have as auxiliary the education of its helper, good taste, at the earliest possible moment? The teacher needs all the assistance he can get from the soul of his pupil, and if the soul be prejudiced in favor of what is beautiful, his work becomes one of progression. It is a truism to say that trailing clouds of glory should surround the young soul and that its earthly guardians should, if possible, keep the knowledge of evil from it; all the adepts in "child study" have said this a thousand times. Let us be practical about it; and if we admit that good taste in art and literature are desirable aids to the seeing of that beauty which God gives us on earth, as a help to the knowledge of Him, why should we not, from the beginning of the child's school life, keep the evil of low aims from it? There should be no disputing about tastes, in the sense that there is, as regards truly great works, only one standard of taste; and this standard should be tactfully applied. The atheist who would sneer at the Book of Job or Isaias or the Apocalypse from the point of view of literary beauty would judge himself. Similarly, only a barbarian would attempt to displace Dante from the niche in which the universal consensus has put him. But the man who admires the Bible or Dante without reading either or knowing of himself why they are great is a dumb, driven follower of beauty. While Shakspeare never touches the grandeur of the Apocalypse or the majesty

of Dante, he remains as the finest interpreter of the heart that the world has ever known. The story of "The Merchant of Venice," full of the interest of romance when we are very young, becomes later a criticism of life, a treasure-house of philosophy, the tragedy of a soul and of a nation. It is the material, properly used, with which the teacher may work wonders for the solace of middle life, for the consolation of old age. In truth, if all the "rhetorics" were taken away, and the teacher were to use "Hamlet" or "King Lear" or "The Merchant of Venice" or "As You Like It," as physicists use substances in their laboratories, we should have clearer-headed men and women, very easily expressing themselves,—for, in English at least, there can be no rules of rhetoric capable of vitalized application which are not drawn from the practices of the masters. Dr. Rolfe has an admirable page on the teaching of elementary rhetoric by the inductive method.¹

"In the reading of poetry," Professor Rolfe says, "the essential principles and laws of versification may be taught, the pupil being made to deduce them for himself from the poem before him; . . . it is the right time for learning what children of larger growth often fail to acquire. The young child never errs in the rhythmical rendering of Mother Goose, that classic of the nursery; but adults and teachers, and sometimes even college professors, who have lost the childish sensitiveness to the music of verse, will often blunder in reading or reciting Shakspeare." Mr. Rolfe further indicates the use of those masterpieces in the teaching of elementary rhetoric. All young persons use tropes in daily conversation. "The small boy, who is so much given to similes that when he is hard up for a mere specific comparison he will say 'like *anything*,' making up in emphasis what the expression lacks in point and precision, will not be slow to recognize that sort of thing in the printed page if you call his attention to it. He will pick out the similes and metaphors as readily as the nouns and verbs and explain the resemblances on which they are based as easily as the syntax of subject and predicate. . . . To note and name these figures soon becomes a merely mechanical process—much like parsing, and as profitless; but to see whether

¹"The Elementary Study of English," W. J. Rolfe, Litt. Dr.; Harper & Bros.

the figure is apt or expressive or beautiful, and to find out and explain why it is so, is a practical lesson in truth and criticism."

The material for these exercises is supplied by any of the great plays of Shakspeare. No English author gives, ready at hand, such a wealth of objects on which to expend mental energy. The skilful teacher has long ago discarded the volume of "elegant extracts." It was Walter Savage Landor who, I think, said of somebody's sonnets that he did not like his sentiment cut up into little patty pans. The book of "elegant extracts" may, as a rule, be classed with these mechanical sonnets. But "Macbeth," "King Lear," "Hamlet," "Julius Cæsar," "The Tempest," "As You Like It" may be so used that they accompany the student through his whole life, perennially giving forth new means of enjoyment and culture.

Who has not noticed the ease with which intelligent readers of Shakspeare acquire the inflections of his verse? And when, by practice, the metrical and rhythmical swing of his verse has become a thing of habit, a finer appreciation of all verse forms in English becomes no difficult matter. It has been often remarked that, while the teaching of English occupies so large a space in the catalogues of the intermediate schools,—all those above the rudimentary grades,—and in undergraduate university courses, a knowledge of the musical charm of English verse is exceedingly rare. The elocutionists of the older days insisted that blank verse should be read as prose, and the prosier you made your cadences and the more redundant were your gestures, the more satisfactory your "elocution" was supposed to be. The cunning music of Jacques' famous speech, beginning "All the world's a stage," was lost because it was understood that while it might be scanned in classes according to outworn Greek or Latin rules, its metre has no relation whatever to the uttering of it; and so when the "elocutionist," struggling to beat the five-accented Shaksperian iamb into dull monotony, spoke of the "whining schoolboy," he pointed to an imaginary satchel, and when he described the lover "writing a woeful ballad to his mistresses' eyebrow" he touched his own, and only a very nice sense of propriety prevented him from an appropriate gesture when he alluded to the justice:

"In fair, round belly, with good capon lined."

After many years it has been discovered that when a poet writes in verse he means to produce an effect through the ear, not only through the eye,—that when Shakspeare wrote in prose he fitted the form to the feeling, and that he intended that all his exquisite metrical interweaving of verse melody should be given by the only instrument capable of uttering them,—that speaking voice which the pedagogues too much neglect. To what better use can the scene between Lear, mad through pride, adulation-fed, and his daughters be put than in the training of the concealed qualities of the voice? When a young woman can utter Cordelia's words,—“so young, my Lord, and true,”—with the simplicity and the musical flow that follows, “so young and so untender,” she has learned more than all the rules of scansion can teach her.

It was my intention to touch on some further uses of Shakspeare in the art of pedagogy, especially where philology and history are concerned and analysis and comparison are so necessary; but I find that I have already made this paper longer than I wished,—yet I have only slightly sketched processes which are, with advantage, applied to the works of the greatest of all English masters in literature.

MAURICE FRANCIS EGAN.

THE SOCIAL SCIENCES IN COLLEGIATE TRAINING.

Before setting out to argue the claims of any science, or group of sciences, to a place in our collegiate curricula, it is well to make clear the concept of collegiate education that serves as a major premise for the discussion.

The premise from which this paper starts is, that the aim of the college—in so far as it is intellectual—is to give the student a symmetrical mental development, to train all the faculties of his mind, and to beget in him the power of consciously directing them. The thesis advocated is, that some study of the Social Sciences is necessary for the attainment of this symmetrical development.

The function of the college, as here understood, is to do for the mind what a well appointed and well directed gymnasium aims to do for the body,—an analogy recognized in the German system of education by the application of the name “gymnasium” to those schools of secondary grade that aim at a liberal training.

In the physical gymnasium it is recognized that certain forms of exercise are specially adapted to the development of particular sets of muscles; and that the symmetrical development of the whole muscular system,—the development that gives to the body strength, poise, and agility and grace of movement,—is secured only by a suitable combination of varied forms of exercise.

This conception of the function of a college will be readily granted by the advocates of a fixed curriculum that aims to give the student what is termed a “liberal” education,—or perhaps it would be better to say the “basis” for a liberal education. It cannot be too much or too often emphasized that education is the matter of a life-time, and that the most the college or the university, or both together, can do is to lay deep and strong the foundations for future building up.

The root idea of fixed collegiate curricula recognizes that different studies are peculiarly adapted to the training of this

or that faculty of the mind ; and the proposition underlying any curriculum laid down as a required course for a degree that proclaims a "liberal" education is that a symmetrical mental development is best attained by the combination of studies there outlined.

Despite the attacks that have been made against it, the principle here embodied is a correct one. The best arguments in its favor are unwittingly furnished by those who oppose it. The rage for specialization is daily furnishing an abundance of objective proof that the study of a single branch of knowledge, however profound and extensive that study may be, is in itself inadequate for a symmetrical mental development. The "narrow specialist" has become a byword ; and we have to admit that too often the result of what we term the "higher education" is a creature highly skilled in the technique of some particular science, but devoid of the wider philosophic grasp, afflicted with a sadly distorted mental perspective, and, despite his education, an utter Philistine.

This may be the inevitable price we have to pay for the undoubted benefits of that specialization for which the modern university stands. But it is none the less an evil, and one that ought not to be allowed to creep into the domain of collegiate training. A tendency towards this narrow, one-sided development cannot fail to result from any radical electivism in collegiate work that allows a student wholly to exclude from his course one or several groups of science. Left free to his own choice, the average student will naturally select his studies according to his instinctive likings, which in turn will probably correspond to his elemental aptitudes. But this, instead of being to his ultimate advantage, will bring it about that in the end the very faculties that most needed to be called into action and developed will be the ones that have been ignored and that have in consequence remained undeveloped. The result is a half-educated man. The saner method, as adopted in physical training, is to lay stress on those very forms of exercise that tend to develop the muscles or organs which examination has shown to be the weakest.

It does not follow, however, that this danger of a one-sided mental development is avoided by clinging to a fixed curricu-

lum. The *crux* of the whole matter lies in the nature of that curriculum. If it omit one group, or several groups, of science, it fails to attain the aim of symmetrical development, just as much as the system of the freest electivism may. In fact, it fails even more completely; for under the elective system any student can, if he wish,—and some students will, in all probability,—get a well-rounded mental development, while in the case of the poorly arranged curriculum all its victims alike are removed from such a possibility.

A course, for example, devoted mainly to the humanities, with the addition of some modern history and English, some training in formal logic, and a certain amount of work in mathematics to represent the scientific side, is entirely inadequate for purposes of general mental training or of liberal “culture.” Nor does the mere increasing of the work required in mathematics, or the addition at random of some of the many branches of “science” necessarily remedy the defect. What is required is a complete rearrangement of the whole course, and a judicious selection of typical branches of science. The numerous sciences fall together into more or less clearly distinguishable groups, and each has its own distinct disciplinary value.

Thus, to confine ourselves to an elementary survey of some of the fields of science available for collegiate study, we can readily see the different forms of training that come from different groups of sciences.

The mathematical sciences give a superb training in certain lines, and of a sort that can not be gained from study in any other department of the field of knowledge. But at its best it is a very one-sided training, and it apparently leaves certain faculties untouched. Every teacher of any experience in collegiate work has come in contact with scores of boys who were unusually clever in mathematics and more than ordinarily stupid in other lines of study. The training given by mathematics, though rigid and exact, is narrow. The line of progress is straight, but the field of vision on either side is extremely limited. They teach precision and concentration, but they do not call into play at once all the faculties of observation and judgment. The student of geometry, for instance, demonstrates

that the three angles of a triangle are equal to two right angles. He has demonstrated this fact by a series of steps, each capable of exact verification, and if he have any doubt of the correctness of his conclusion he has only to go over his reasoning again. A single demonstration has established the truth of the proposition, and has established it independent of all conditions. Its truth is independent of the nature of matter, and is unaffected by conditions of time and place. It is as true in another planet as it is in this one ; and it was as true ages ago as it is now, and will be as true ages hence. There has been no need to take account of any outside factors or conditions. No extensive knowledge of matter or force has been required, nor any wide grasp of principles, or fine balance of judgment. Any normal mind that could perceive the force of an axiom and follow the rigid rules of logic could demonstrate the proposition ; and no two such minds could reach two different conclusions.

But when the student comes to the study of the physical sciences, he is compelled to widen the field of his observation, and to take account of factors and conditions that were negligible in mathematics. A single demonstration no longer suffices to establish a general truth, independent of all conditions. There are many possible sources of error involved in every experiment, and these have to be understood and guarded against. And when all possibilities of error have been eliminated, as far as may be, and an accurate result obtained through repeated experiments, it can only be laid down as true for the particular conditions under which the experiments have been made. To establish a general law a large number of experiments have to be made under different conditions, and new methods devised to eliminate or to vary one or another condition. - Thus, the many new elements that enter into our field when we come to the Physical sciences, render their study more complicated than that of mathematics, and demand in the student a wider range of knowledge. They exercise in him alert and acute powers of observation, and a discrimination of judgment that are not called out in mathematical study,—in fine, they bring into play a new set of faculties.

When the student passes on to the Biological sciences, new elements again enter into the field. The objects of his study are now acted upon not only by forces from without, but also by forces from within. New and more subtle conditions have to be taken account of. Evolutionary forces that had no place in the groups of sciences we have just considered now have to be reckoned with. The field of observation is thus widened and rendered increasingly complex. New methods of study have again to be devised to meet new conditions; new powers of judgment have to be called into play; and in consequence a higher form of training is afforded than either the physical or the mathematical sciences can give.

The disciplinary value of the study of the groups of sciences that have been here enumerated is pretty generally conceded, and the best chosen curricula now take advantage of the specific training offered by each group.

We may now turn our attention to a large and important class of phenomena that are to-day being assiduously investigated, and consider the claim to a place in collegiate curricula of the sciences that are growing out of these investigations. This class embraces all those phenomena that spring from the existence of society, as well as the fundamental phenomenon of society itself, and we therefore term them social phenomena. For example, authority, government, law, armies, railroads, taxes, wages, objective value, money, credit, panics, factories, banks,—all these are phenomena that are due to the existence of the thing we call society, just as organic growth, nutrition, circulation, sensation, are phenomena due to the existence of the thing we call life. Social phenomena have at bottom a common causal relation, and are of a nature, and are influenced by forces and conditions, that can not be investigated or measured by the methods adapted to other groups of sciences.

In consequence we are now witnessing the rapid building up of a separate group of correlated sciences known as the Social Sciences. In its widest meaning this term is ordinarily understood to embrace Ethics, History, Law, Sociology, Political Science, and Economics. But in what follows, only the last three are kept in mind. Ethics has reached a more or less crystallized state, its methods are determined, and its princi-

ples well established ; and it has, moreover, an absolute value that is so far above any mere disciplinary value that it seems supererogatory to discuss its claims to attention as a means of mental training. History is an all embracing term, and it is not possible to assign it a place wholly in any one group of sciences. It belongs partly in every group ; and in so far as it deals with social phenomena, and is scientific, it will be found to be largely absorbed by the other social sciences. This latter statement will apply equally to the subject of Law, which falls largely within the domains of Sociology and of Political Science.

There remains, then, to be considered, Sociology, Political Science and Economics. These have for their aim the analysis of the nature of social phenomena, the apprehension of the forces that lie behind them, the measurement of the constancy and the intensity of these forces, and the discovery and formulation of the laws according to which they operate. Social phenomena differ in kind, as has been said, from those studied by other groups of science. The forces to which they are due and the conditions by which they are influenced are at once subtle and complicated. New methods of study and analysis have to be devised, a new field of observation is opened, and an exercise is afforded for faculties and powers of judgment that are not called into play in any other part of the field of knowledge. A curriculum, therefore, that excludes the social sciences shuts its students out from a form of mental discipline that cannot be compensated for by any amount of work in other fields, and without which that symmetry of development aimed at in collegiate training cannot be attained. And any attempt to cover this field as a mere subordinate topic in Ethics or Philosophy proper is just a little worse than no training at all. It merely puffs the student up into a state of windy argumentativeness, as Carlyle put it, and leaves him worse than undeveloped.

But the mental training that the Social Sciences offer is not of a sort that can well be utilized in the earlier stages of collegiate work. The wider the field of any science, and the more subtle and complex the forces and conditions that are to be studied, the more will that science tend to bring into play the

whole range of the faculties of observation and judgment, and the better will be the mental training afforded ; but the less will that study be suited to the capacity of the untrained mind, and in consequence the less will it be available for employment in the earlier stages of training. The natural method of training would, therefore, be to lead up to the more complicated branches of study through the simpler forms. Under such a process the student who has gone through the discipline afforded by the studies appropriate to the earlier years of his course ought to be able to enter with profit on the study of the Social Sciences in the third year of his collegiate work.

It is not pretended here that it is any more difficult to learn a few more or less important facts about social forces, or to learn and repeat glibly some narrow definition of "authority," or "government," or "money," than it is to learn the multiplication table or to demonstrate the propositions of Euclid. But it was stated at the beginning of this paper, and it has been kept in view in all that followed, that collegiate training should aim to give to the student a conscious direction of his mental processes. To this end there should be brought out clearly for him the nature and scope of the science that he chances to be studying, the specific character of its problems, and its place in the domain of knowledge. He should be made to see the reason why one group of phenomena is isolated and studied apart, and the processes by which the different groups of sciences are built up; and should be made to understand the nature of the particular method of study followed in each group of sciences, and wherein it is similar to the methods adapted to the other groups he has studied, and wherein it is dissimilar. Only in this way can the student get a broadening of his mental horizon, the capacity to grasp relations and to rise to philosophic generalization, and, above all, the power of directing his mental processes consciously. In so far as he fails to attain this in some measure, he fails of symmetrical development.

It is from this point of view that the Social Sciences have been assigned a place in the later years of the collegiate course. It is only after the student has a clear notion of the nature of science, and of scientific method and its problems,

that he is prepared to take up with profit the study of Social phenomena.

The view here taken of the aim and method of collegiate work disposes by implication of the plea frequently urged against the claim of the Social Sciences to a place in collegiate curricula, that they are still in such an unformed state that little advantage can be derived from their study. This might have force if we see in the college only a machine for pumping into the student facts of all degrees of importance or unimportance. But it has no force if we regard the college as an institution for training the mind to discover facts for itself.

The Social Sciences have not by any means reached the stage of development that characterizes the other groups of science that have been mentioned here, nor can they be expected ever to attain to the perfection of form or to the exactness of statement that mark these. In this respect, the physical sciences can never rival the mathematical. The same may be said of the biological as compared with the physical sciences; and equally of the social sciences as compared with the biological. But in a large way it may be laid down as true that the disciplinary value of a science is often in inverse ratio to its possibility of exactness. Where the failure to attain to exactness is due to the variety and subtlety of the forces and conditions that have to be taken into account, or to the extent of field over which observation has to range, the effort of the investigator to attain such approximate exactness as is possible will give a more general play to the faculties of the mind, will give a keener exercise to the powers of judgment, than would the simpler processes of attaining exact truth in a narrower field. In the same way, the study of a science when in its formative period, and when the mind is still largely occupied with the criticism or the development of the method of investigation best adapted to its problems, affords a peculiarly promising field for mental discipline, and when properly carried on awakens in the student all the faculties required in the investigator. All this may furnish a reason why the study of the social sciences should be deferred to the later years of a collegiate course; but so far from being a reason

why they should be excluded altogether, it furnishes the strongest sort of reason why they should be given a place, and an important place, in any curricula that aim at the completest mental development.

And, moreover, amongst those not familiar with them, there is a very general misconception as to the state of development of these sciences. Sociology is the most undeveloped of the group, and as it has had the misfortune to be made a fad of by a host of untrained minds, and to have all sorts of impractical reforms and absurd, even "freakish," investigations thrust under the public notice in its name, it has come to pass that the work of its serious investigators is frequently lost sight of, its real nature obscured, and a false notion given of the whole group of social sciences. But even allowing all that may be said as to the present rudimentary character of Sociology, there remains the fact that the sciences of Politics and Economics have reached a stage of development not generally appreciated and one that fairly entitles them to the rank and dignity of sciences.

Without some training in the field of the Social Sciences the student misses some of the best and highest forms of training. Some of the higher and more acute faculties of mind that these sciences call into play are left either wholly or almost wholly undeveloped by other branches of study.

One has not to go far to prove that the training given in other fields of knowledge does not necessarily fit the mind for work in this field. It is only necessary to engage in serious discussion with men trained, and even highly trained, in other fields of science to find how inadequately equipped they are for grappling with social problems.

Some, who have grasped the fundamental fact of science, who have acquired what we may term the scientific instinct, at once look for some uniformity in the operation of social forces, and assume that behind social phenomena there is discoverable law, just as there is behind the phenomena of the physical or the vital world. In so far they are right. But they also, instinctively, apply to their discussion of social phenomena the same tests of judgment, the same method of reasoning, that they apply in the particular fields of science with which

they happen to be most familiar. They fail to take account of the fact that the forces at work behind social phenomena are very different in kind from the forces at work in other fields of study, and must be analyzed and tested by different processes. They assume the same constancy, simplicity, and directness of action in social forces that are found in physical forces. They fail to allow for the added element of teleology that enters as a modifying factor. In consequence they reason crudely. There are obvious practical disadvantages in this that we need not stop to point out now. For the present we are interested only in the evidence of the absence of symmetrical development that is here shown. It is, of course, too much to expect that a mind should be equally strong in every field of thought; but to fail to discriminate between the processes of investigation and of thought adapted to different fields, to attempt mechanically to apply to all alike processes adapted nicely to only one, is to confess ignorance of method or absence of mental suppleness.

But another, and a larger class, despite their training in other fields, never assume the existence of law behind social phenomena. They seem to regard these as a congeries, unrelated, chaotic, and resulting from the blindest chance. They misconceive entirely the nature of social forces. They do not realize that despite free will and individual caprice an "unceasing purpose" lies behind it all, and that law, order, harmony lie behind all these seemingly chaotic phenomena. They do not get beyond the concrete individual, do not grasp the idea of "the group," with its momentum and its continuity. They miss the whole force and meaning of group activity. The nature of social forces thus eludes them. They cannot conceive, for example, that custom and tradition are forces as real, as persistent, as measurable as are the forces that the physicist tests with his balance; or that prejudice may be obstacle as impassable as a mountain chain. They cannot grasp the nature of institutions that are not embodied in brick and mortar, or other concrete form, but consist alone in a durable set of relations. This class has never been educated out of the stage of the "concrete." They still regard the Great Pyramid as one of the seven wonders of the world, but do not appreciate that

the race persistence of the despised Jew is a far greater wonder. Their education has failed to develop that finer sense that appreciates the nature of moral forces and that sees how ideas are, after all, the only enduring, the only real things.

Thus, the Social Sciences have a distinct disciplinary value, and that, too, of the highest order. Not only do they claim a place in any curricula that aim at a symmetrical development of all the faculties of the mind, but they afford one of the best means for that training of the keener faculties of the mind and judgment which represents the flower of mental culture.

CHARLES P. NEILL.

THE PERENNIAL FOUNTAINS OF MOUNT LEBANON.¹

Before entering on my subject, it would seem that I owe you a word of apology or at least of explanation for the title of this paper. I am not a professional geographer, much less a professional hydrographist. The aim of my eastern trip during last summer was not to investigate any particular subject immediately connected with the hydrography of Mount Lebanon. I was, in fact, bound for Jerusalem for reasons merely archaeological. As for Mount Lebanon I simply expected to rehearse in the country itself, what I had for many years read in the works of geography or travel. Baalbek and Damascus were the only points I wished to see in detail, and those, again, for archaeological reasons. Circumstances changed all my plans, as soon as I landed in Syria. Instead of one stay in Mount Lebanon, I made two;² both times waiting for a boat for my destination, and I am still to see Baalbek and Damascus. It was not all loss, however; during my first visit I explored the seashore with the western spurs of Mount Lebanon from Beirût to Gebeil and Amshît,³ taking in Gazir and Antûrah,

¹ Discourse read before the Philosophical Society of Washington, Jan. 22, 1900

² I take great pleasure in giving here public thanks, for many favors and kind attentions, to the Apostolic Delegate of Beirut, His Grace Archbishop Duval, O. P. I and to Monsieur le Comte de Sercey, Consul-General of France; also to vice-consul, Péan, who so worthily represent the Catholic Church and the French Government in Syria. Not only did Mgr. Duval give me a cordial and generous hospitality, but he did not hesitate to deprive himself of the services of his able Secretary, Rev. Father Béré, O. P. This gave me a companion in my excursion to Gebeil and Amshît. I am also under much obligation to the Jesuit and Lazarist missionaries, the latter especially, who received me in Smyrna, Beirût, Antûrah and Raïfûn as if I had been one of their own family, and in every way facilitated my researches.

³ At Amshît, I enjoyed for one night the hospitality of Mr. Tobias Shelhub, whose father entertained Ernest Renan during his excavations at Gebeil in 1861. Mr. Shelhub had installed me in the very room once occupied by the famous explorer, and there he and his family sat with us until late in the night commenting upon the good qualities and plenty of Monsieur and Mademoiselle Renan. Renan, he said, never missed Mass while he was there, and so devoutly did he behave in church that he was the edification of all. "But," we asked, "what kind of a death did Mademoiselle Henriette die?" "Why! a most edifying death," answered our host,—whose testimony was also confirmed by a priest who was there present as altar boy,—"She devoutly received the last Sacraments and is now buried in our own family-grave. M. Renan said he would bring her home or erect a separate tomb for her, but he never wrote any more about it." Renan says (*Mission de Phénicie*, p. 12) that hastily summoned to the death-bed of his sister, he was struck with a spell of the same fever and swooned by her side, not to recover consciousness until she was dead. I thought these "anecdota" might be of interest to such as have read the "*Souvenirs d'Enfance et de Jeunesse*."

also the valley of the River of Beirût up to Bhamdoon. During my second stay I visited the province of Kesrwan from west to east along the Dog River and its chief tributary, the River of the Cross, to the top of the Sannîn, the second highest range of Mount Lebanon. The object I had principally in view, in accepting that change of program, was to become acquainted with the many and various monasteries and institutions of different rites for which the province has long been famous. This, however, cannot be done without giving much attention to the physical condition of the country, over which one has to travel.

It invites your attention when you stand on the terraces of one of those high-nestling convents, whence the eye embraces every manner of landscape, from the orange grove slumbering along the blue, tepid waters of the Mediterranean to the snow lingering on the high peaks, only a few miles away as the crow flies. It commands your attention when, perched on the high pack-saddle of a mule, you travel from one convent to another, first down, then up the chasms of the mountain torrents, along precipitous tracks where boulders run like water under the hoof of the brute, who seems to say: "Just sit still on my back, if you can, and I will do the rest." Thus it was that my thoughts began first to ramble from one problem of natural history to another looking for a solution, then to concentrate on one special problem, namely, the origin of the perennial fountains or Nebaa, of Mt. Lebanon, in contradistinction with the ordinary spring or 'Aïn.

This being a mixed question of geology and hydrography, it will not be amiss to begin with a short description of the formation of Mount Lebanon and of its system of rivers. The western slope of Mount Lebanon divides into three strips, running parallel to the seashore from northeast to southwest, the plain or Sahil, the middle region or Wusut, and the high mountain of Jurd.

The plain, in fact, is nothing more than the coast or seashore; in its widest spots it hardly exceeds a mile, while in many places it is interrupted by the mountainous offshoots of the middle region, as, for instance, at the mouth of the Dog River. Its climate is subtropical, and so is its flora. It is fertile, well cultivated, and relatively thickly settled.

The middle region rises abruptly from the plains, in some cases from the sea, to an elevation ranging from two to and over five thousand feet. It is pierced in every direction by deep torrent or mountain river-beds, generally abundantly supplied with water, most of which, however, comes from vauclosian fountains gushing from the rock, in small insignificant side ravines. Those valleys are generally as narrow as they are deep. Rarely do they expand enough to render culture possible, in which case they shelter villages or towns; otherwise they are barren, in spite of the water that dashes along their rocky beds, and hardly offer a sign of human life except an occasional mill, and more frequently the head of a service-canal that runs along the sides of the valley, to carry the vivifying water to distant crest-riding towns and mulberry orchards. Those valleys are evidently the result of geological disturbances, combined with agents of erosion, no longer at work with the same intensity. They well deserve the name of chasms that geographers usually give them; yet they do not affect the general scenery of the middle region, for one does not suspect their existence until one comes on the very brink of their precipitous slopes. In every direction the eye rests on rounded crests studded with prosperous towns and steep hill-sides all clad in verdure. The general impression is one of wonderful fertility such as can only result from a warm, unclouded sky above a soil abundantly supplied with moisture.

Above that middle region towers the Jurd or high-mountain, rising to an elevation of eight to ten thousand feet, bleak and barren and rather uniform and monotonous in its contours; beautiful, however, and majestic in its wild nakedness. The valleys of the middle region continue up to the summit in their former proportions. But they are waterless; no trees, no culture, no vegetation, except thistles and other numerous species of thorny weeds. Only here and there a spring, not overflowing, creates a kind of oasis with a cluster of trees and a few fields of rye or barley.

The rocks of which those three divisions originally consisted were chiefly lower cretaceous strata resting on a thick layer of brownish sandstone, supported in its turn by strata of jurassic limestone. At a period which I leave for special-

ists to determine, the jurassic strata were pushed up through the sandstone and cretaceous strata, thus causing their western half to slope towards the sea while the eastern half slopes towards inner Syria. In the province of Kesrwan the jurassic formation crops out between the burst strata of the lower cretaceous and forms the bulk of the middle region, while the lower cretaceous forms both the plain and the high-mountain, besides the eastern and western borders of the middle region. Further north, however, it but rarely comes to the surface; thus we find the same geological formation in the barren high-mountain as in the fertile plain and middle region. The strong contrast of those regions was the first problem that attracted my attention; why was the high mountain so perfectly barren, when the middle region was so fertile? Apparently, because the high mountain had no water, whilst the middle region had plenty of it. But if there was no water on the high mountain, what was the origin of the perennial fountains in the middle region? The winter rains could not justify such an abundance of water during the dry season, for they immediately run into the valley to be carried away. Besides, most of the fountains, in fact, are not in the middle region but on a much higher level between the middle region and the high mountain. Therefore the water came from the mountain. The only explanation I could find in geographers was the one of Reclus, who accounts for the abundance of water in the rivers of the Lebanon and Anti-Lebanon, by the height of those mountains which allows them to stop and condense the damp winds from the Mediterranean, and to the hollow description of the rocks which allow the water to run underground with practically no loss from evaporation. This, however, did not satisfy me. For, as Volney¹ observed, the condensed vapors of the sea do not as a rule reach the region above the fountains, they are stopped by the height of the range or rather by its height combined with its nearness to the sea. As I could observe every day myself, those clouds stop in the valleys of the middle region, hardly ever reaching the Jurd; a small proportion only of them cross the range; the mass returns to the sea at about ten at night, without leaving any dampness on, much

¹Volney—"Voyage en Syrie," vol. I, 293.

less in, the soil.¹ During the whole summer, says Volney,² one sees but few clouds, much less rain; rain begins only in October, and then it does not last, nor does it fall abundantly. The rainy season is November and December, and then in high regions takes the shape of snow. But if the fountains were not fed from the condensation of the clouds on the high summits, what was their origin? Surely not that little patch of snow lingering in a crevice. The oriental saying that Mount Sannîn carries winter on his head, spring on his slopes and summer at his feet, has long since been exploded, the geographers inform us. However, I had made up my mind to investigate thoroughly the problem that had forced itself on my attention. Its solution seemed to me all important; for the fountains of Kesrwan were not special to that province. Similar ones exist all over Syria. From the Jordan and the Leontes to the Orontes, from Damascus to Tripolis and Beirût, we find them everywhere encircling the different blocks of mountains, and with them appears vegetation and culture; above them all is sterile and desert. Without the powerful contribution of the fountains of Tell-el-Kadi, Banias and Hasbeya, the waters of the Jordan would certainly never reach the Dead Sea, no more than the Orontes would the Mediterranean, without the tribute of the fountains of Mar Marûn, Lebweh and Tannûr. It is the fountain Fidjeh, not the Barada, that makes Damascus the gem of the East, and but for Neba' el Leben, Neba' el 'Asal, and Neba' el Hadid, Beirût would still be the insignificant town it was before the aqueduct of the Nahr-el-Kelb was built. In one word, without those fountains the greater portion of Syria would be more barren and desert, more rebel to agriculture than Palestine itself. All those fountains have long since come to the knowledge of geographers, but never, that I then knew, had they been made the subject of a general study. As far as their origin was concerned, it was out of question for me to undertake anything like a general exploration to that effect. Yet before throwing up the whole question in despair I thought I would climb to the top of the Sannîn and see for myself whether it would not

¹Volney—"Voyage en Syrie," vol. I, sqq. 317.

²Op. cit., vol. I, 295.

suggest a solution that would satisfy me more than the theory of imaginary condensed vapors.¹

I started with two companions² from Reifûn, one of the highest towns in the middle region, on the last day of July, early in the morning. The whole forenoon was spent in crossing the chasm of the River of the Cross. At noon we arrived at Mezraat, a well-watered and widely scattered crest-riding town; another hour brought us to the bottom of a small valley, where we stopped an hour or so by the water for a rest and a lunch from what we had reserved for the evening meal, expecting to find our lunch in Mezraat, in which we failed. At that point we entered the high range, and rode three full hours under the burning sun without striking water. The formation was first jurassic, then sandstone, then cretaceous rock. At five we found a couple of shepherds' huts by a small spring, with a tiny patch of kitchen garden. We halted there. At six we came to a much more abundant spring, called Aïn Sannîn. We expected to find there a regular Khan, with accommodation for the night. We were mistaken. There was no Khan; only two small huts consisting of but one room each for the host and his family, and a porch made of boughs and foliage for guests. Still, for reasons obvious to all travelers in the East, we were satisfied to sleep outdoors in spite of the coolness of the night. After a heroic fight with a chicken, furnished by our landlady, we tried to convince ourselves that we had eaten a good dinner and went to sleep. At 3 o'clock we were up; after a breakfast, as imaginary as the dinner of the night before, we climbed on our mules and began the ascension in earnest. We had been told that

¹ I owe to my good name, as well as to E. H. Palmer and Captain Burton, to state here that those two explorers had practically solved this problem long before me; the former in the "Quarterly Statement" of the Palestine Exploration Fund for 1871, and the latter in the first chapter of his excellent work, "Unexplored Syria," I, p. 126. Geographers, however, do not seem to have taken any notice of this important discovery. Besides, my exploration covered a field somewhat different from theirs, and although it was restricted to the system of Mount Sannîn, it had sufficed to convince me that the other perennial fountains of Mount Lebanon had the same origin as those at the foot of that mountain, so that I am indebted to my predecessors for nothing further than the satisfaction of finding the result of my observations confirmed by their more extensive explorations.

² Rev. A. Janssen, O. P., Professor of Arabic in the Ecole pratique d'Etudes Bibliques, in Jerusalem, and Rev. Chevalier, C. M., then Professor in the College of Antûrah. To them also are due my thanks for many an act of kindness, and for unflinching cheerfulness during this hard, and to them relatively uninteresting, excursion.

an hour would be plenty to reach the summit of the mountain, whence we seriously expected to see the sun rise. Our route was first along the path to Zahleh, an important town on the eastern slope of the mountain. We had scarcely reached the pass when we understood how grossly we had been misinformed. For a faint glow—harbinger of dawn—was already glimmering on the Anti-Lebanon, and the summit of Sannin seemed as high above us as when we left our camp. From the pass or *col* we turned at right angles to the left and continued, willing to enjoy the risen sun, which the intense cold made quite an appropriate substitute for the rising sun. We climbed from crest to crest until we reached the ridge proper; this, however, was so precipitous, on its southern end that we decided to reach its summit by the opposite end, and, to that effect, we entered upon a narrow path along the western slope. A more dangerous substitute for a path I never saw before, not even in the mountains of Armenia. The slope of the mountain formed there an angle of 20 or 25 degrees with the vertical line. From the summit to the valley beneath, twelve or fifteen hundred feet below us, it was strewn with small stones, perfectly loose. We had to dismount and walk carefully in a single file to avoid being precipitated like the stones our guides delighted to set in motion with a slight touch of the foot, to show us how they could roll and set an avalanche of others rolling with thundering roar down to the abyss.

After an hour or so of that dangerous traveling we reached the foot of what our guides told us was the highest peak of Sannin. At that point a side ridge detaches itself from the main ridge in a northwesterly direction. As far as I could ascertain, it must be the one that separates the Dog-River system from the one of the Adonis. Beyond, to the north, the main range continues with a succession of peaks gradually diminishing in height. The juncture of the two ridges forms a kind of table-land, sloping towards the northwest. That table-land, however, is by no means flat; it is studded with peaks, or rather, if I may so express myself, with gigantic rocky knobs, roughly arranged in quincunxes, between which are large circular holes or sinks in the shape of craters or funnels filled

with snow. These are called thalladjât by the people of the country, that is, snow-houses, because they supply Beirût and the other towns of the plain with snow during the summer. And our guides told us that the dangerous bridle-path along which we had come was the work of the muleteers, who come daily to that very spot for the supply of snow. We halted on the brink of the first thalladjât for a rest and a frugal lunch from our saddle-bags, after which we began to wind our way down between the peaks and the snow-holes. Of the latter we saw quite a number, the highest ones being generally the largest, and measuring not less than three hundred feet in diameter. In every case we found it difficult to ride or walk between the snow and the steep walls of the holes. One of those was so deeply set in the surrounding rocks that we had to ride across the snow, which, against our expectation, proved to be quite resisting under the hoofs of our mules, probably because at that early hour the sun was not yet high enough to touch it with its warm rays. Passing from one snow-hole to another, I could ascertain that the holes were perfectly without outlet on their sides. I must add that we never met one of those holes with water, even in the slightest quantity. The thickness of snow diminished gradually in the holes as we were descending, until we found nothing but mud, first slightly wet, then perfectly solid; whence I concluded that as the snow melts the water filters immediately through fissures in the underlying rock. Those fissures, however, we could not see, very likely because they are concealed by the slime through which the water first percolates. In one instance only did we find snow in a crevice with water trickling down on the surface of the ground; I thought first it was the head of a stream that continued down to the valley below, but soon I discovered that the water was stopped by a moraine and disappeared in the soil. That was the first water we had met since the night before, and we were not to see water again until we reached the Neba'-el-Leben, several thousand feet below. It was also the last snow, and if I remember well, we did not meet any more such snow-sinks beyond that point. We had reached the northwest limit of the table-land; it had taken about one hour to cross it.

On an advanced spur of that table-land, like a promontory

looming over a sea of frozen waves, stands a ruin called Qala'at Sannîn, probably a temple or a tower of observation. We halted there to examine it, and then continued downward. So far we had been descending on our patient mules, but I do not know of any verb that corresponds exactly to the operation of which we now became the victims. Of course, we first dissolved partnership with our respective mules, then with one another, then with our guides. Now standing, now sitting, we all half rolled, half slid down, on and with the stones of the mountain, until we finally all met again at the bottom of a valley, soon to undergo the same operation. None of us felt like resting, for there was no place to rest; the sun was intensely hot; there was no shade, no water, no sign of human life. The best was evidently to keep on rolling and sliding until we reached a spring. During that operation all I had left in me of intellectual power was painfully concentrated, as in a nightmare, on one point: What had become of all that melting snow we had seen on the table-land, and for a handful of which I would now give a king's ransom? All on a sudden the answer came to me in the shape of a river boiling up as from a huge kettle at the foot of a steep cliff, without a tree or a plot of grass to announce its presence—just where you would least expect to find water. It was Neba'el-Leben, the Fountain of Sour Milk. The cliff faces almost due west. It was 11 o'clock and there was just shade enough to cover the narrow path that runs along the rock ten or twelve feet above the fountain. We halted there; mules, men and guides in a single file, and enjoyed for a full hour a well-deserved rest. Presently, in spite of the hardness of the couch, our eyelids felt heavy and, lulled by the murmur of the mammoth fountain, we all temporarily forgot our troubles; the heroic fight with the chicken of the night before, the imaginary breakfast of the morning (that was the easiest part), the rope-dancing along the Sannîn's precipitous slopes, our tumbling down from chasm to chasm, even the hydrographical problems. For the fountain beneath us was the answer to the riddle of the fertility of the middle region below us, and of the snow swallow-holes way above as well, just as those were the answer to the riddle of the fountain.

Any treatise of geology will remind us of the process by which water in cretaceous rocks, when not allowed to flow on the surface to a valley, will find its way between the strata, disintegrate these rocks, both chemically and mechanically, cutting for itself first a narrow channel, which it soon enlarges by undermining and crumbling its walls, thus forming deep lakes and gigantic halls, which it adorns with fantastic pillars and columns. I beg only to repeat what I have said, namely, that the incline of the strata on the Sannîn table-land directs the waters towards the east, where, being soon stopped by the main crest, they become stagnant and naturally seek an outlet through the crevices and fissures of the underlying rocks. There is no doubt that a fault in those rocks, or some other geological accident, brings those waters back to strata sloping to the west, hence their appearance at the western foot of the high mountain.

From the narratives of Palmer and Burton I understand that the perennial fountains of northern Lebanon, Anti-Lebanon, and Mt. Hermon are also to be explained by the presence of swallow-holes on their table-lands. A similar, or at least analogous, hydrographical condition exists elsewhere, both in this country and in Europe, not, however, to my knowledge, on as large and universal a scale as on Mt. Lebanon, nor in the region of perpetual snows.

HENRY HYVERNAT.

THE FACTORY AS AN ELEMENT IN SOCIAL LIFE.

A superficial study of the factory in almost any community leads to the conclusion that it has a deteriorating influence upon the operative as well as upon the population surrounding it, but this is only the superficial view. Managers of factories are perfectly familiar with the deeper, underlying ethical aspects of the question. Thirty years ago, before I began the investigation of social and economic conditions, I very naturally adopted the superficial view, but as my investigations proceeded, and as I studied the real relation of the factory to common, every-day life, I was obliged to change my attitude. It is only natural that this superficial view should obtain in the popular mind. Almost every writer, certainly with rare exceptions, adopts the view that the factory has been beneficial in a purely economic sense. Few are ready to adopt the idea that the factory has been of itself and through its own influence an element in civilization or an element in lifting up the social life of any of the people.

The latter view results from a superficial study, as I have said, and also from an inverted vision. The glamour which surrounded the factory in the early days of its establishment in this country has led to very many erroneous conclusions. Some of us remember, and all of us have heard of, the Lowell factory girls and the intellectual standard which they attained. Then, looking to the present textile factory operatives in different parts of the country, the comparison becomes very sharp and the conclusion apparently decisive. In making this comparison, however, the real conditions of the factory in the early days at Lowell, when the factory girls edited their own literary magazine, which achieved high rank everywhere, are not clearly recognized. The then existing prejudice of England against the factory was well known here, and managers who built their factories in this country at that time were obliged, therefore, to offer attractive wages as well as attract-

ive environment, and by such offers they drew into Eastern factories the daughters of the New England farmers and a high grade of English girls.

In speaking and writing of this period I have often called attention to my own recollections, and such recollections are just those which have led to false conclusions. My first teacher was a weaver in the factories at Lowell, Biddeford, and Salem. She was a writer on the "Lowell Offering," the factory girls' publication, and a contemporary of Lucy Larcom and the other noble women who worked in the cotton mills of those days.

A change came over the industrial condition, however, and the American and English girls were forced out of the factory through economic influences, but they were not forced downward in the scale of life. They were crowded out, but up into higher callings. They became the wives of foremen and superintendents, teachers in the common schools, clerks in stores and counting-rooms, and they lost nothing whatever by their life and services in the factory. The lower grade of operatives that succeeded them brought the sharp comparison which led to the conclusion that the factory is degrading. The women who came in then were very largely Irish girls, fresh and raw immigrants, from the poorer and less developed localities of Ireland. Taking the places of the English and American girls in the Eastern factories, they soon began to improve their condition, and the result was that they in turn were crowded out by another nationality. But the Irish girl did not retrograde; she progressed, as had her predecessors, and enlisted in higher occupations. The daughters of the original Irish factory operatives and scrub-women who came to this country were no longer factory operatives and scrub-women. They were to be found standing behind the counters of our great retail shops, well-dressed, educated in our schools, bright, active, and industrious, and with a moral character equal to that of their predecessors.

The war period created the necessity of an increased number of factory operatives, and brought into our mills a great body of French-Canadian women. The opposition in the New England States to the presence of the French-Canadians was as

great as it ever had been against the coming of the Irish. The opposition to the Irish had ceased ; it was transferred to the French-Canadians, but I venture to say that there never has been a nationality coming into the United States that has shown such great progress in the same period of time as have the French-Canadians. They are now graduating from the factory, the Swedes, the Greeks, and others coming in, and the factory is performing the same civilizing operation for the new quotas that it has always performed for the others. It is reaching down and down to the lower strata of society and lifting them up to a higher standard of living.

Now we are in the presence of another experiment, or experience, rather, which teaches the soundness of the view I am trying to impress upon you, and that experience is in the South. When the American girls left the factories of New England foreigners took their places. The establishment of the textile factory in the South led to the employment of a body of native people, those born and bred in the South, popularly known as the poor whites, who up to the time of the erection of cotton factories had lived a precarious existence and always in antagonism to the colored people, looking upon work as rather degrading than otherwise, because of the peculiar institution of the South, and on the whole not constituting a very desirable element in Southern population. To-day these people are furnishing the textile factories of the Southern States with a class of operatives not surpassed in any part of the country. This is the testimony of the late Mr. Dingley in a speech in the House of Representatives. It is the testimony of English manufacturers who have carefully studied the conditions in the South, and the testimony from all sources is to the effect that the poor whites of the South are entering the cotton mills as an opportunity which had never before been open to them. They are becoming industrious and saving in their habits, and, coming to the factory towns, they bring their families, and they in turn are brought into an environment entirely different from that under which they were reared. They are now able to educate their children, to bring them up in a way which was never possible to them before, and thus the poor whites of the South are gradually, and with more or

less rapidity, becoming not only a desirable but a valuable element in Southern population, on which the integrity and prosperity of a great industry largely depend.

The experience in the South is simply that of other localities, whether in this country or in England. The factory means education, enlightenment, and an intellectual development utterly impossible without it,—I mean to a class of people who could not reach these things in any other way. It is an element in social life. By its educational influences it is constantly lifting the people from a lower to a higher grade.

When the textile factory was originally established in England it took into its employment the children of agricultural districts,—paupers, charity boys and girls. Much was said about the degradation of the factory children. Parliamentary investigations and reports bewailed the conditions found, but it was forgotten in every instance that the factory really lifted these children out of a condition far worse than that in which the parliamentary committee found them when employed in the factories. We have had no such conditions to contend with in this country, but we have this superficial idea with which to contend. The notion that the factory creates ignorance, vice, and low tendencies is absolutely false. It does bring together a large body of comparatively ignorant persons; it congregates these persons into one community, and hence the results of ignorance and of lower standards of life become clearly apparent because of the concentration. Before the concentration the ignorance existed precisely the same, but was diffused and hence not apparent.

There is a class of writers who are very fond of drawing comparisons between conditions under the factory system and those which existed prior to its establishment. They refer to the halcyon days of England, and call attention to the English operative working under hand methods as a happy, contented, well-fed, moral person. History teaches just the reverse. Prior to the establishment of the factory the working classes of England lived in hovels and mud-huts that would not be tolerated even in the worst coal-mining districts in this country or in England to-day. The factory graduated all these people from the mud-hut. But what was that old system?

Degrading, crime-breeding, and productive of intemperance in the worst form as compared with the factory of to-day.

We hear a great deal about the sweating system, and the popular idea is that the sweating system is the product of modern industrial conditions. The fact is that it is a remnant of the old industrial system. It is the old hand system prior to the establishment of the factory, and has been projected into our time. Once universal, the sweating system is now limited to one or two industries, and is gradually being eliminated through the very system which is sometimes condemned. Just as fast as the sweat-shops are developed into the factory and brought under the laws which relate to factory regulation, just so rapidly is the sweating system being eliminated. The only cure is to make of the sweat shop the factory. The social life of sweaters can be improved only by lifting them to the grade of factory operatives.

We sometimes hear of the immorality of the factory operatives. I have no doubt that immorality exists among factory operatives, the same as it exists on Fifth Avenue and everywhere else on earth where men and women are found, but I do not believe that it exists in any greater proportion in the factory than in any other walk of life. On the other hand, I believe that immoral lives are less frequent among the factory population than among any other class in the community, and investigations, and extensive ones at that, in this country and abroad teach the truth of this assertion.

Some years ago it was my good fortune to look over some of the great thread works in Paisley, Scotland, and this very question of immorality was discussed with the foreman of one of the works. One gentleman, who had been connected with the Coates' factories for forty years, informed me that during that period he had known but one girl who had departed from a strictly honest life, and she, as soon as her habits were known, was ostracised by the coldness of her associates. This I found to be true in almost every factory I have ever visited. As soon as a girl loses her character her mates frown upon her, and she is fairly driven from the field. Women in cotton mills and in all other factories are as careful of their characters as is any other class. The charge that factory

breeds immorality among women is not true, and cannot be sustained by any facts that have ever been collected. This one condition constitutes the factory an important element in social life, for the women who are there and are working for low wages—lower than any of us would like to have paid, but which are governed according to economic conditions and law—are working honestly and faithfully and living honest and virtuous lives. It must be so. Women cannot work eight or ten or twelve or more hours in a cotton factory and live a dissolute life the rest of the day.

There is another supposition relative to the factory to which I wish to call attention, and which relates emphatically to the topic of this paper. It is that the factory has a dwarfing influence upon skill; that skill is degraded to common labor. This supposition also arises from a superficial examination of modern establishments wherein a cheap and often ignorant body of laborers is employed, the appearance being that skilled and intelligent workmen are replaced by unskilled and unintelligent workmen, and the conclusion being that the modern system forces the skilled and intelligent workman downward in the scale of civilization. This is not the true sociological conclusion, which is that the modern system of industry gives the skilled and intelligent workman an opportunity to rise in the scale of employment, in intellectual development, in educational acquirements, in the grade of services rendered, and hence his social standing in his community, while at the same time it enables what was an unskilled and unintelligent body of workers to be employed in such ways and under such conditions, and surrounded by such stimulating influences that they in turn become intelligent and skilled, and crowd upward into the positions formerly occupied by their predecessors, thus enabling them to secure the social standard which they desire. This conclusion, it seems to me, is the true one, and makes the discussion of the question whether the modern system of industry, the factory, really has a stimulating effect upon the intellectual growth of the people not only an interesting but a peculiarly appropriate one at all times.

The whole matter of the consideration of the workingman to-day, then, becomes intellectual. He is carried onward and

upward by the power of mental activity, and cannot be treated separately as one of a class, as he could in the olden time, because in the olden time he was neither a social nor a political factor. Changed conditions in all directions have brought mankind to a new epoch, the distinguishing feature of which is the factory itself, or machinery, which makes it. This we see is true when we comprehend that machinery is constantly lifting men out of low into high grades of employment, constantly surrounding them with an intellectual atmosphere, rather than keeping them degraded in the sweat-shop atmosphere of the olden time.

Of course, we all know that the condition of the worker is not the ideal one; we all know that every employer who has the welfare of his race at heart, and who is guided by ethical as well as economic motives, would be glad to see his work-people receiving higher pay and living in better houses, living in an environment which should increase rather than diminish their social force. At the same time, we all recognize that the sanitary and hygienic condition of the factory is vastly superior to the sanitary and hygienic condition of the homes of the operatives in many cases. When the factory operative in his home reaches the same high grade that has been reached in the factory itself, his social force and life will be increased and his standard raised to a much higher plane. All these things are matters of development, but when we understand that manufacturers in this country are obliged constantly to deal with a heterogeneous mass, so far as nationality is concerned, while those in other countries deal with a homogeneous mass of operatives, the wonder is that here we have kept the standard so high as it has been. In considering all these aspects, as briefly as they have been touched upon, we cannot but feel, as I have indicated, that the factory reaches down and lifts up; that it does not reach up and draw down those who have been raised to a higher standard. This is the real ethical mission of the factory everywhere.

Gentlemen in charge of factories are the managers of great missionary establishments. In their conduct of them as industrial institutions they must recognize economic laws and conditions. It would be suicidal to take the purely ethical view

at the expense of the economic, but while recognizing the economic conditions which compel certain actions, I believe there is no great difficulty in recognizing also the ethical relations which ought to exist between employer and employee. These ethical relations are becoming more and more a force in the conduct of industry. Whether the new developments of concentrated industrial interests will lead to a still higher recognition of the ethical forces at work is a question which cannot at present be answered. My own belief is that the future developments of industry will be on this line, and that the relation of the employer and his employees will rest upon a sounder basis than heretofore.

The social condition of the working man and his education, which we have insisted upon, have led him into the strike method as a means of asserting what he calls his rights. He has in this adopted the worst examples set him by his employers in the past. Greater intelligence, a broader recognition of the necessity of higher social standards, will lead to a recognition of other principles that will enable him to avoid industrial war and his employer to recognize the intelligence which is willing to avoid it.

CARROLL D. WRIGHT.

BOOK REVIEWS.

The Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ. By Charles F. Aiken, S. T. D., Instructor in Apologetics in the Catholic University of America. Boston: Marlier & Co., 1900. 8vo., pp. xvii, 348.

Few dissertations for the Doctorate in Theology make agreeable reading for the average run of educated readers. The subjects chosen are as a rule, too technical, too abstract, and too speculative to be of general interest. For this reason it is not so regrettable that the majority of them find a very limited sale. Their end is attained when the Doctor's degree is won, and they find their way, by an inevitable law, to the top shelves of the library.

To this rule the attractive volume before us forms a happy exception. In preparing the dissertation for the Doctorate, the author was evidently animated with the desire to produce a work of practical utility, one that would be largely read, and hence exercise a widespread influence for good. With this end in view, he has chosen for his subject-matter a topic both timely and interesting, namely, the relations of Christianity to Buddhism.

One of the most insidious attacks in our day against the supernatural claims of Christianity is that made by the admirers of Buddhism. Varied and persistent efforts have been made to show that the Gospels are largely impregnated with Buddhist traditions. Numerous parallelisms are drawn in the most reckless manner between the teachings of the Gospels and those of the sacred Buddhist books, with the implication that the latter are the originals, the former little more than servile copies. The Essenes and Therapeuts, whose mode of life offers striking analogies with that of Buddhist monks, are declared to have been the chief intermediaries between the followers of Buddha and the apostles of Christ. In this manner a specious and imposing argument is arrayed against the independent origin of the Gospels.

It is with a view of refuting this argument against Christianity as a supernatural religion, that Dr. Aiken has composed his dissertation. It is no exaggeration to say that he has accomplished his end in a very satisfactory manner.

The book is divided into three parts, treating respectively of Brahmanism, Buddhism, and the alleged relations of Buddhism with Christianity. Buddhism being a natural growth of Brahmanism, cannot be properly understood without at least an elementary acquaintance with the latter.

Accordingly, four chapters are devoted to an exposition of the striking features of Brahmanism; (1) Vedic and Brahman rites, (2) Social and Religious Institutions, (3) Rules of Conduct, (4) Pantheistic Speculations. Those who have despaired of making their way through the dull manuals devoted to this subject will be pleased to find the matter treated so clearly and interestingly in the first part of this volume.

The second part, which treats of Buddhism, is even more readable. Five succinct chapters offer a very comprehensive account of this remarkable religion: (1) The Founder, Buddha, (2) The Law, Dhamma, (3) The Buddhist Order, Sangha, (4) The History of Buddhism, (5) The Buddhist Sacred Books. In this interesting exposition of Buddhism, the author has embodied the very latest results of Indian archaeological research, and has shown considerable independence of treatment.

The third part, comprising more than half the volume, is devoted to the critical inquiry into the alleged relations of Buddhism with primitive Christianity. Having given, in the opening chapter, a critical survey of the chief works written to show the presence of Buddhist thought in the Gospels, the author proceeds to lay bare the specious and misleading character of the great majority of the parallelisms drawn between Buddhism and Christianity. This spurious evidence he classes under three heads, forming the subject-matter of as many chapters,—Exaggerated Resemblances, Anachronisms, and Fictions. The few remaining parallels offering legitimate ground for comparison he easily disposes of in the following chapter, which contains an excellent exposition of the truth, too often lost sight of, that resemblances in different religions are not infrequently of quite independent origin. Chapter VII is devoted to a scholarly refutation of the proofs commonly brought forward to show that Buddhism had gained a foothold in the Greek speaking world in the two centuries preceding the birth of Christ. In the next chapter, an interesting account is given of the early spread of Christianity over the far East, thus setting forth the possibility, if not the probability, that Buddhism itself was affected by Christian thought in the first few centuries of the Christian era. The last chapter is a very effective essay on the superiority of the religion of Christ to that of Buddha.

A very extensive bibliography, neatly classified, and a useful index form the closing pages of this interesting volume. Such is, in brief, the outline of Dr. Aiken's work. Add to this its chaste, flowing diction, the breadth of view and sympathy of tone that characterise his treatment of Buddhism, the wide range of literature, with which he acquaints the reader, the valuable foot-notes occurring on almost every page, and it becomes manifest that the author has given to the public a literary

and scholarly work of a high order of merit. It is a pleasure, too, to note that the material make-up of the book is worthy of its contents. The strong, clear paper, the beautiful type, and tasteful binding stamp it as a model of artistic book-making. We recommend it as a valuable contribution to Catholic Apologetic literature. C. P. G.

The Five Theological Orations of Saint Gregory Nazianzenus.

Edited for the Syndics of the University Press, by Arthur James Mason, D. D., Cambridge, at the University Press, 1899.

The preparatory note to this book explains not only its object but its wider purpose: "The Syndics of the Cambridge University Press have arranged for the issue of a series of Patristic Texts for Theological Students, of which the present volume is the first instalment. Other volumes are in course of preparation. The series will include not only complete treatises, but also parts of larger works, which will be treated as complete in themselves, and selections of letters and sermons. The object is to give to Theological Students the same kind of assistance in reading Patristic works, which is so abundantly given to students of the Classical authors. Regard will be had to the needs of those who have not many books of reference at hand." (P. v.)

The editor claims also that this book is the first separate edition of the five Theological Orations, which, as is generally admitted, were delivered while St. Gregory was Patriarch of Constantinople (379-381). The first four are against Eunomius, a Cappadocian, like the "Theologian" himself; the fifth is on the Holy Ghost. Hence St. Jerome writing of them describes them as two books. "Adversus Eunomium liber unus; de Spiritu Sancto liber unus."

Eunomius, pupil and secretary of Aetius, so developed and systematized his master's vagaries that the sect took its name from its scholar rather than from its founder, from whom, however, according to Newman, he inherited two peculiarities: the first, "a faculty of subtle disputation and hard mathematical reasoning; the second, a fierce, and in one sense honest, disdain of compromise and dissimulation."

At Alexandria, Eunomius sat at the feet of Aetius, afterwards went with him to Antioch and thence was soon moved to Constantinople by the Arian party to help them out in their troubles with the Semi-Arians. On his way Eunomius was seized in Asia Minor by the order of the Emperor Constantius, and banished to Phrygia.

Shortly after this, in 359, Eudoxius, called by Baronius "the worst of all the Arians", and by Cardinal Newman, "the Arianizer of the Gothic Tribes", was named Patriarch of Constantinople. Soon he brought Eunomius to the Imperial City and later on consecrated him bishop of

Cyzicus. Throwing off the mask the new bishop showed himself in his true colors and was denounced by the people to the Emperor, who had Eudoxius summon him before a council of bishops in Constantinople. Acting on secret advice from the Patriarch, Eunomius fled. Under Julian the Apostate, he settled in Constantinople, and there made his heresies popular. From 364-379 he led a chequered career. In 379 came St. Gregory to the Imperial City, where, in a private dwelling, he began his "Anastasia" of the Catholic Faith. In this humble house were delivered probably these five Orations.

Eunomianism, a cold, hard-and-fast system, which had text-books for beginners and regular methods of instruction, taught what may be expressed in a word: "absolute unlikeness of the Son to the Father" (*ἀνόμοτος*). Eunomius and his adherents prided themselves on the strictly logical method of their teaching. Nothing was allowed to be taken for granted, nothing accepted on faith. They taught that God, as being absolutely simple, must be comprehensible to the human intellect. Everything of a mysterious nature disappeared from their system. They were unwilling to use any language about God which conveyed its meaning after a symbolical or metaphorical manner. Their arguments implied that such terms as "Generation," if applicable at all to Him, must be held to connote that all the circumstances of generation, as known to the created world, have their counterpart in the divine life also." (Introduction, p. xi.)

St. Gregory said of them that every market-place resounded with their words and every dinner party was spoiled by their ill-bred talkativeness.

His four orations against them are classed among the masterpieces of oratory. Briefly, then, in the first, St. Gregory reproves the contentiousness so widespread in his time; explains the preparedness and spirit needed by speaker and hearers in order that religion may be rightly handled and duly appreciated, and warns the people against dragging out Christianity before heathen contempt. In his second, he shows how the nature of God surpasses the natural ken of man. The third he devotes to the majesty of the Most Blessed Trinity. In the fourth, he handles the texts used by the Arians, explains them one by one, and closes with a discussion of the names by which God is described in Sacred Scripture.

The last oration is on the Holy Ghost. It is in the main a defence of the divinity of the Third Person of the Godhead, against the errors of the Macedonians. The obscurity of Sacred Scripture is explained, while the growth of the revelation is shown most clearly. Lallemand in his "Scriptural Doctrine," says of St. Gregory Nazianzen, that he is the only one of the Fathers whose works are free from errors condemned by the Church.

Such pureness of doctrine in St. Gregory this saintly Jesuit ascribes to the fact that "for eleven or twelve years he read nothing but Scripture."

Dr. Mason in his introduction to this work points out a number of passages—two in the third and ten in the fourth oration—which, he claims, indicate a want of clearness in Gregory's conception of the one person of Christ in the two natures, divine and human. But this conclusion is sufficiently answered by the concluding words of Dr. Mason in the same paragraph: "Gregory lived before the rise of the Nestorian heresy," which led the Church not so much (in the editor's words) "to arrive at a more conscious and definite belief with regard to the unity of Christ's person," but rather to a clearer and more precise expression of the theological formulae. As *ἐμμούσιος* was the slogan which marked the Arians, so *ἐνωσις* and *θεοτόκος* cleared the air against the Nestorians.

The following conclusion of Dr. Mason seems hard and uncalled for, but should be noted: "The scholarship of the only English translation with which I am acquainted in the 'Nicene and Post-Nicene Fathers' (edd. Wace and Schaff) is unfortunately far below the level of that of Cyril in the same volume, and the student will do well to avoid a work which is only misleading" (p. xxiii).

The text of this separate edition of the five Theological Orations is not claimed as perfect, although based on the best printed editions. The arrangement is excellent. At the top of the page is printed the text; underneath are the variant readings, and lastly foot-notes. Three indices are given; the first of the subject-matter, the second of Scripture texts, and the last of Greek words. This edition is for research work by theological students, and hence presupposes a knowledge of the Attic tongue. Likewise, the foot-notes elucidate the meaning of the text and pass over grammatical difficulties. Dr. Mason deserves every encouragement.

S. R. J.

Conferences on the Life of Grace. By Fr. Raphael Moss, O. P. Benziger Bros.: New York, 1900, 12°, pp. 146.

This little volume embodies the Oxford Conferences, Hilary term, 1900. The topics discussed are Faith, Prayer, Confession, Communion, Holy Mass, Purgatory, Hell, and Heaven in their respective relations to the life of divine Grace. The treatment is familiar rather than academic, and the author employs considerable imagery to carry his thoughts vividly into the minds of his readers. Current attitudes of mind hostile, either wholly or in part, to Christian doctrine, do not fail of serious consideration in passing. The author's endeavor to set forth his subject organically should not be without fruitful suggestions for a series of parish conferences which workers in the ministry might profitably con-

duct along similar lines. To preach any doctrine of the Catholic Faith without indicating, at least its harmonious setting in the scheme of salvation, is to strip it of that close communion which exists between different truths as between different individuals, and to force it into an abstract isolation that is foreign to its proper understanding on the part of the hearers. Solidarity is a characteristic of Catholic truth as of Catholic practice.

In reconciling the use of prayer with the unchangeableness of the divine will (p. 32), the author weakens his point by the use of the phrase "predetermine." He says: "In order to see this clearly, we must remind ourselves that the eternal Providence of God not only determines beforehand the various things that are to take place, but it also predetermines and prearranges their various causes and mutual relations." The word which St. Thomas employs in the text thus rendered is "*disponere*," which has none of those false associations evoked in the popular mind, even by the idea of determination itself, without the prefix the author adds to it. Devotion to the tenets of a particular school of interpreters should not lead us into solving one difficulty by creating another, nor into the retention of a phrase whose technical meaning cannot fail to be lost on the uninitiated.

E. T. S.

Bibliothèque Sulpicienne, ou Histoire Littéraire de la Compagnie de St. Sulpice, par L. Bertrand, Bibliothécaire au Grand Séminaire de Bordeaux. Paris: Picard, 8°, 1900, pp. xxiii + 536, 612, 484.

This important work has been put on the market without "*fracas*" or "*réclame*," and, we understand, in a very small edition. A certain antique "*pietas*," customary in Catholic religious communities, has, in turn, moved M. Bertrand to endow the "*petite compagnie*" with an account of the literary labors of its deceased priests. The small membership of Saint Sulpice (from 1648 to 1790 it had received only 720 priests, and at present counts only about 430), precludes the possibility of a very extensive "library" of writings. Not many in-folios weigh down the shelves of the Sulpician writers,—their works are mostly small octavos and duodecimos. Moreover, the character of their teaching—an elementary but solid and accurate formation in the principal ecclesiastical sciences like doctrinal and moral theology, canon law, church history and liturgy—forbade, in the past, any special and absorbing devotion to research or peculiar erudition. The genuine Sulpician, mindful of the original history of his community, is usually deeply concerned with the moral training of his students, the correction of unpriestly defects, tendencies or habits, the formation of a heart that can withstand

temptation and trial and be faithful unto death, in prosperity as in adversity, in the highest as in the lowest place of the clerical ministry. His time is nearly all absorbed in a round of humble daily duties of class, confessional, direction. He is the "soul-friend" of the young theologian from the day he crosses the threshold of the seminary. Men and not paper are the materials on which he writes, when he is most devoted to the native purpose of his calling. So it comes about that the literary work of the Sulpicians is mostly of a pious and ascetic character, rather a commentary on the gospel, the pastoral epistles and the Imitation of Christ. Out of the old mediæval monasticism something very lovely and "Bernardine," drifted at an early date into Saint Sulpice,—the cultus of the inner life, of the "*ama nesciri*," of a mystic fondness for Jesus, Priest and Healer; for Mary, the mother of humility and purity, the first priestly minister at the Altar of Jesus. We need not wonder, then, that their literary history in the seventeenth and eighteenth centuries reads like a supplement to the "Dictionary of Anonymous Writers." They seldom signed their books, or only with the words, "By a Priest of the Clergy," or "by a Seminary-Director." They have never forgotten the words of Fénelon to M. Leschassier: "If the taste for literary brilliancy and a love of pompous knowledge were ever brought into Saint Sulpice, there would be an end of the work of M. Olier and M. Tronson." Thus, Victor Cousin could write of them: "*Si Port-Royal est plus grand, si l'Oratoire est plus instruit, Saint Sulpice est plus sage.*"

Withal, the "Company" has had many illustrious scholars. Among those who read these lines not a few will recall, some one, some another priestly teacher, whose science was as varied as it was deep, and who first opened to mind and heart the secrets of learning, which they have always treated with a Solomonic reverence. In Laurent Josse LeClerc (1677-1736), they had a man at once savant, "*articolista*," critic, patrologist, historian, theologian, canonist,—a man of the widest sympathies. One of the "*curiosa*" in the work of M. Bertrand is the description of LeClerc's manuscript work "On Literary Plagiarism" in 2464 pages of small folio. It was thought to be lost but has been lately found, and is now kept at Saint Sulpice of Paris, (I. 257-276). The pages of this work show many men of that type in the seventeenth and eighteenth centuries, even if their printed works were not so numerous nor covered so wide a range. Among the Sulpician writers of the present century the names of Emery, Gosselin, Faillon, Hamon, Carrière, Le Hir, Frédet, have a familiar ring, at least to the Catholic students of ecclesiastical science. Other sciences have been cultivated, often with success, in Saint Sulpice, but their furthering lies outside of the very grave scope of the "Company."

In these three volumes appear the names of about four hundred writers. For the present century the material has been gathered from the official necrologies issued at Paris; for the seventeenth and eighteenth centuries the laborious collections of Gosselin (1785-1858) and Gamon (1813-1886) have been used. The chronological order has been followed, and the work in general is modelled on the "*Histoire Litteraire de la France*" of the Benedictines Tassin and Piolin. The biographies of the Sulpician writers are written with much literary skill; there is a certain "Gaulois" archness and "malice" in the remark of M. Bertrand that the reader has before him, "l'histoire littéraire d'une compagnie peu lettrée par un homme qui ne l'est pas du tout." It recalls a certain humor, sharp and strong, that has never been wanting in Saint Sulpice, drawn as it is very often from the rich "terroir" of France, and sheltering in unbroken continuity, as perhaps no other existing association of Frenchmen, phases and survivals of the popular soul of seventeenth-century France.

Among the writers described by M. Bertrand we note with pleasure the names of several Sulpicians who have been ornaments of the hierarchy in the New World: Bruté of Vincennes, Dubois of New York, Dosquet of Quebec, Lartigue of Montreal, Phelan of Kingston, Eccleston of Baltimore, Vérot of St. Augustine, and O'Farrell of Trenton. Not less interesting in the light of recent misstatements is the list of 120 doctors of Sorbonne to the credit of Saint Sulpice. What that meant in the last century may be learned from the study of the conditions then requisite for the degree of doctor of theology.¹

M. Bertrand has done well to reprint (III, pp. 367-448) the contemporary memoir of M. Baudrand, Curé of Saint Sulpice, on the life of M. Olier and the seminary of his foundation. With the lives of M. Olier and M. Tronson in the first volume it is the basis of the pedagogical history of the community.

In the history of the Counter-Reformation Saint Sulpice will always hold a place of honor as a principal factor in the betterment of Catholic life. The revolution of the sixteenth century was chiefly owing to the defection of the clergy, guilty of ignorance, worldliness, and apathy. It was this spring of evil, the unsuitable education of the clergy, that M. Olier undertook to cleanse and to put in its place a fountain of virtue and useful Catholic science:

¹For this interesting point cf. Elie Méric, "*Le Clergé sous l'ancien régime*, Paris, 1890; E. Pagés, "*Notices sur les études qu'il fallait faire anciennement dans la Faculté de Théologie de Paris, pour arriver au doctorat*," Lyon, 1836; "*Mémoires de l'abbé Baston*," Paris, 1897.

Di lui si fecer poi diversi rivi,
 Onde l'orto cattolico si riga,
 Si che i suoi arbuscelli stan più vivi.

Parad. XII, 103-105.

There is a strenuous life outside of the province of letters; its functions were clearer and simpler in the past than in our own "siècle papé-rassier." Among its real heroes are the children of M. Olier—their names are written large on the Golden Book of the Church, where it is question of missions, martyrdom, toilsome and humble pedagogy, lonesome and depressing pastoration. Occasionally, one of them, like a M. Emery, moves across the higher plane of public life. Then it is felt by all, as long ago by Fénelon, that something exquisitely apostolic and exemplary has appeared. It is not often that the chance offers to express the feelings of gratitude that the disciples of these men, as we learn more of life and its meanings, almost invariably bear for them. They are, indeed, no "Stubengelehrten," but men of action, on a narrow but very high and holy level. It would surely offend the modesty of the living to mention any one by name, likewise the sense of justice, where all work in brotherly equality. But it cannot be wrong to indulge the heart in a formal expression of respect for the "Company" that has been for so long a distinguished educator of the Catholic clergy in France, Canada, and the United States. The writer feels that he speaks out of the hearts of thousands of priests when he rejoices with Saint Sulpice, not only at this small evidence of the virtue and learning of his teachers, but more especially at the benedictions which the Holy Spirit has showered on every field watered by their toil, their sweat, and their blood.

T. J. S.

Acta et Decreta Concilii Plenarii Americae Latinae in Urbe Celebrati 1899. Romae: Typis Vaticanis, 1900. 2 vols., 8°, pp. 462, 779.

The holding of this Council of Rome, at so great a distance from the sees of the bishops in attendance, excited considerable interest. It appears from the records that the prelates were asked to choose between Rome and some American city as the place for the council, and that the great majority preferred Rome: the reasons for their preference being a desire to signify in a special way their devotion to the Holy See, and also a wish to consult the convenience of many bishops for whom a journey to Rome would be less onerous than to any American city where the assembly might possibly be convoked.

Once the determination was reached to meet in the Eternal City, it became necessary to limit in some way the number of bishops in attend-

ance. All could not leave their dioceses and deprive a vast territory of the direction of its episcopacy during a long interval. Consequently it was decided to invite all archbishops, but to limit the representation of the bishops from each province to one or two delegates, to be named by the Metropolitan and suffragans. This limitation did not, however, prevent a good attendance, since we find present thirteen archbishops and forty bishops from eighteen different republics.

A special feature of the preliminary arrangements, was the rule made in reference to the right to preside over the deliberations of the council. No one enjoyed the right of permanent presidency as delegate of the Pope, but there was a distribution of honors. At each business session an archbishop was chosen as apostolic delegate for the time being, relinquishing the place to another at the next assembly. In all public, solemn reunions a cardinal acted as honorary president.

It cannot be denied that certain advantages were secured by convening at Rome. So close a relation with the very center of doctrine and discipline, the consultation and assistance of some of the most distinguished canonists of modern times, were an assurance that the *Acta* would be deficient neither in matter nor in form, and that the spirit of the Church in reference to the matters discussed would be manifested with clearness and exactness. There was no possibility of any repetition of those circumstances which had prevented the IVth Council of Lima and the IVth Council of Mexico from going into effect. Among the consultors are found such names as Mansella, Llevaneras, Pierantoni, Wernz and Bucceroni.

The *Acta* proper are contained in one volume, the first; the second being devoted to a collection of papal letters, congregational decisions and other legal enactments which have been quoted or referred to in the decrees. This collection of documents has a special value for the student, who finds there in small compass a number of those decrees and encyclicals to which moral theologians and canonists are continually appealing.

The decrees of the council, contained in the first volume, are admirably arranged. It would be difficult, in fact, to find a clearer exposition, in so compendious a form, of the existing discipline of the Church. The text might very aptly serve as the basis for a course in the Institutes of Canon Law; and few works on the Institutes exhibit the method, clearness, and simplicity which characterize every chapter of these decrees. As is to be expected, the declarations of the council consist generally in a plain and forcible statement of the common law, but with its most recent modifications and practical applications to existing conditions in Mexico and South and Central America.

Some of the conciliary provisions, giving us an insight into the life of the Latin-American Church, may surprise one who expects to find all the details of ordinary ecclesiastical government fully carried out in countries where the Church had been so long established. For there are certain chapters, e. g., "*De Sacris Missionibus apud Infideles*," and that which speaks of consultors, which show that the period of formation has not ended in certain districts. Many decrees are very similar to some found in our own councils, e. g., with regard to schools, the examination of the junior clergy, retreats, conferences, and missions.

Perhaps the two most interesting titles are those devoted to education and Christian doctrine. The former, Title IX, goes at length into the matter of education, primary and secondary, insisting upon the greatest vigilance and care in all matters relating to the parish school, the college, the seminary, and the university. So vital to the Church is this matter believed to be that normal schools are to be established for the training of teachers, and no one is to be allowed to teach without having given special proof of competency. This competency is to be determined in an examination conducted according to rules laid down by the bishop of each diocese, who awards to the successful candidate a diploma. This diploma, however, does not imply a perpetual approbation for teaching, but is limited in effect to a longer or shorter period. Inspectors of schools are to be appointed also, not merely for each diocese, but for the various districts of the diocese. The higher education of women in institutions conducted by Catholic lay women or by nuns is distinctly commended and encouraged, and at the same time the council strictly forbids their attendance at non-catholic institutions.

Title X, *De Doctrina Christiana*, deals with preaching, catechetical instruction, necessity of missions, prayer-books, forbidden books, Catholic newspapers, Catholic writers, censors of books, and is replete with suggestions of means to promote and protect the truth. That the bishops were not content with mere generalization may be gathered from their express wish that bookstores be established in the large parishes for the sale of good literature at a reasonable price; from their encouragement given to meetings of the people for literary advancement, in a manner similar to that of our reading circles; and from the exhortation addressed to every bishop to have in his diocese at least one newspaper Catholic in spirit if not in name. Title VIII, *De Vita et Honestate Clericorum*, will be a disappointment to those who imagined that the Church would depart from her time-honored discipline in reference to the celibacy of the clergy.

Although the council was ordered to be promulgated immediately after it had been recognized by the Holy See, a special enactment was made that on the expiration of one year from the date of solemn promul-

gation it would be binding on all the churches of Latin America. In the archives of every diocese, parish, and public church a copy of the *Acta* must be kept and shown to the bishop on the occasion of his pastoral visitation.

The attention to practical methods and the incorporation of the very latest decisions give to these decrees of the Latin Council a very great value. Simply to restate general provisions of common law without any regard for practical and sometimes extraordinary conditions is an easy matter, and contributes but little to a fuller elucidation of any text; but when the interpreter brings the law face to face with an unusual situation and expresses clearly and firmly the possibility and extent and method of reconciling the two, he has added to the sum of legal knowledge. In more than one instance this attention to practice and reality in the present *Acta* will help the student in forming opinions on allied matters. We have, therefore, in the "*Acta et Decreta Concilii Plenarii Americae Latinae*" a model of brief and clear exposition of doctrine; a help to the student; a work which will be read eagerly by those who desire to acquaint themselves with so recent an expression of the Church's disciplinary spirit. The type, paper, and binding are exceptionally good, and the very moderate price of the volumes should help to make them widely known.

J. T. C.

Psychology: Empirical and Rational, by Michael Maher, S. J.
Fourth edition. Longmans, Green & Co., London, New York and Bombay, 1900; pp. xvi + 602 + xii.

In this new edition, Father Maher's work passes, in size, the limit of the manual and becomes a complete treatise on the human mind. The enlargement, however, is justified by the author's desire to give the Scholastic doctrine greater actuality and to discuss modern methods, theories, and tendencies. The fact, also, that he brings within the scope of psychology problems which are now generally turned over to epistemology and to the philosophy of mind, will account for several chapters which help to swell the volume. Abundant references to the newer literature of the subject show that the author is in touch with the various movements which make up the growth of the science.

His attitude toward experimental psychology is interesting. Criticizing the line of investigation known as psycho-physics, he says, "it is only a small part, and that the lowest and most unimportant part, of mental life that can be at all approached by the instruments of this science. Emotions, volitions, and all intellectual processes are obviously beyond the reach of any form of quantitative measurement. Even, then, if psycho-physics had attained the utmost hopes of its supporters,

and if—what appears equally unlikely—these supporters became agreed as to their results, our knowledge of mental life would not really be thereby much advanced." (P. 57.)

It is, of course, difficult to fix the meaning of "much" when there is question of advance in knowledge: experimental psychology, at any rate, has not attempted to measure this quantity. Still, what seems but a slight advance has often far-reaching effects in furnishing new points of view and new methods for the study of the mind. The sensuous life may be the most unimportant part of our mental life; but it takes up 186 pages of Father Maher's book, while rational psychology fits into 119 pages. It is safer to omit the word "unimportant" when speaking of processes in the human mind.

Father Maher himself refers to "discriminative sensibility," and gives the quantitative results which have been obtained for the different senses by psycho-physical measurement. Yet he would be the last to assert that discrimination is an unimportant part of mental life, for he treats it as an intellectual process. Attention and the cognition of time he considers as parts of our rational life; and he is certainly aware that these activities have been studied with profit by the psycho-physical methods.

No one pretends that all mental processes are equally accessible to experiment; nor is quantitative measurement an end unto itself. Psycho-physical determinations are of value, not because they give us columns of figures and curves, but because they reveal connections and influences which would otherwise escape our notice. Their chief purpose is to get more exact knowledge of the relation between mental processes and organic processes. How Scholastic philosophy can afford to be indifferent or antagonistic to facts thus discovered, or even to an attempt at such discovery, is not easy to understand. If all such efforts toward accurate knowledge are to be set aside on the ground that investigators do not agree, sciences much older than experimental psychology would shrink to comparatively small compass. Father Maher's own trenchant criticisms of various theories show that there is not absolute unanimity even among those who get on in their psychology without experiment or other psycho-physical method. Fortunately, Father Maher did not wait for these psychologists to become "agreed as to their results." By a careful sifting of current theories he has rendered important service to the science and has shown the solidity of Scholastic psychology. The calmness and courtesy that mark his appreciations will secure a welcome for his book. Its clearness and orderly arrangement, with which the excellent press-work is in keeping, must add to the pleasure which the serious reader will derive from its contents.

E. A. P.

Ouvriers du Temps Passé, by H. Hauser. Alcan, Paris, 1899. 8°, pp. xxxviii + 252.

This work aims at representing the conditions of the laboring classes in France between the fifteenth and the seventeenth centuries. The chief sources employed are records of corporations, statutes, regulations, nearly all of which are found in the National Archives of France. Subject to the limitations which the author placed upon himself, the work is objective and as comprehensive as it could be. He would have been more just to himself had he professed to publish what he found in the sources used, instead of calling his work "*Ouvriers du Temps Passé (xv^e et xvi^e siècles).*" Many readers will question the author's wisdom in confining his researches to such narrow limits. On account of the restrictions to which he subjected himself, the results of the work are hardly as new or extensive as the author claims them to be.

The introduction is long and, it would seem, unnecessary. In it the author discusses subject, sources, method and results of the study. Since they include nothing distinctive, nothing which might not have been stated in a few lines, the attention given to them formally in the introduction is hardly justified. Chapter V is on "The Organization of Labor," although it treats of the hours of labor, night work, idleness, and workshop regulations. Current usage gives the phrase an entirely different meaning.

The author is objective and methodical, however, in the work which he has done, viz., in describing the conditions of labor in France in the fifteenth and sixteenth centuries as found in the sources which he used. Since the work deals very largely with the ordinary phases of mediæval labor organization and social conditions, a detailed reference to its content seems unnecessary.

W. J. K.

The World's Best Orations. Edited by Justice David D. Brewer. St. Louis: Ferd. P. Kaiser. Large 8°. 1900.

There can be no question as to the supreme fitness of Judge Brewer to fulfill the task of making this exhaustive compilation, assisted, too, by a very brilliant and erudite committee. But if anybody doubted the resources and taste of the publisher, Mr. Kaiser,—who was comparatively unknown in this line,—the arrangement and appearance of these ten volumes have put such doubts at rest. Justice Brewer's "Best Orations" is a most valuable book, and the young lawyer, the student, the preacher who is fortunate enough to have it in his library is to be warmly congratulated. Sir Charles Dilke's careful insight is evident in certain of the selections from England's orators, and Prof. Alcée Fortier has, we

are sure, enabled us to enjoy an excellent translation of the Vicomte de Châteaubriand's "Has One Government a Right to Interfere in the Internal Affairs of Another?" We shall return to this admirable compilation.

Testamentum Domini Nostri Jesu Christi nunc primum edidit, latine reddidit et illustravit, Ignatius Ephraem II, Rahmani, Patriarcha Antiochenus Syrorum. Mainz, Fr. Kirchheim, 1899, lii+231 pp., Marks 25.

This document represents the first two books of an apocryphal compilation of ecclesiastical canons or church regulations under the title of "*Ἀποκρίσεις* Apostolorum," of which extracts were published in 1856 by P. de Lagarde,¹ who, to avoid confusion with the "Constitutions of the Apostles," another apocryphal compilation of the same kind, called it the "Octateuchus."

It was reserved for the eminent author of this book to discover in the library of the Catholic Patriarchate of the Syrians, at Mossoul, a first complete copy of that work, and later a second one in a Syriac manuscript of the Borgian Museum in Rome. Both copies are relatively recent, the Mossoul manuscript being dated A. D. 1694, and the Borgian manuscript A. D. 1564. A note in the former informs us that the text of the first two books was translated in A. G. 998=A. D. 687, from the Greek by the "humble James."² The first two books, in the Syriac manuscript go under the title of First and Second Book of St. Clement. In addition, however, they bear collectively the more specific name of "Testament of Our Lord Jesus Christ." We find them under this title, and independently of the rest of the compilation, in an Arabic version preserved in a manuscript of the Borgian Museum, dated A. D. 1348. A colophon states that this version was made from the Coptic by a certain Abū Ishāq bn al-Fadhl Allāh,³ from a manuscript dated A. D. 927. Fragments of a Latin version are to be found in a manuscript of the eighth century, in Treves, (No. 36.)

The contents of the document are briefly as follows: Book I, Chap. 1-14.—About Antichrist and the end of the world; 15-18 about the regulations contained in the Testament, in general; 19, arrangement of

¹In his "*Reliquiae juris ecclesiastici antiquissimi Syriaci*, from MS., Syr., 62 (= St. Germain, 38), of the Bibl. Nat., Paris; dated ninth century, See Zotenberg, Cat., p. 22.

²From a note in the Paris MS. it appears that the whole compilation was translated in A. D. 687. Mgr. Rahmani thinks that the "humble James" is no less than the famous James of Edessa.

³The famous Abū Ishāq bn al-'Assāl. (?) I think that another copy of that Arabic version is to be found in a manuscript of the Bibl. Nat. in Paris. Cod. Ar., 251, 29^o

the Church; 20-22, election, duties, consecration of the bishop; 23-28, the liturgy; 29-33, about the priests; 34-38, deacons; 39, confessors; 40-43, widows; 44-48, sub-deacons, lectors, virgins, and those having the charismata.—Book II. Ch. 1-5, about the catechumens; 6-7, about the elect; 8-10, about baptism; 11-12, Easter and Paschal time; 13-17, about agapæ, first-fruits, alms, blessing of fruits, banquets; 18-20, about Easter again; 21-24, about the sick, psalmody, burial of the poor and of the strangers, the hours of prayer; 25-27, about the Testament being observed and promulgated to all nations. Conclusion.

This document bears a great resemblance to the eighth book of the Apostolic Constitutions, also to the second book of the Ecclesiastical Canons, and the so-called Canons of Hippolytus, all three of which have been much discussed with regard to the question of priority, the fact that they are related to one another being admitted by all. Dr Funk¹ grants their priority to the eighth book of the Apostolic Constitutions. Dr. Achelis² to the Canons of Hippolytus, while Kleinert³ supposes the existence of a more ancient recension of the eighth book of the Apostolic Constitutions, from which the Ecclesiastical Canons descended. Mgr. Rahmani thinks the Testament settles the question. The eighth book of the Apostolic Constitutions was taken from the second book of the Ecclesiastical Canons, which, in its turn, is a compendium of the Testament. The document was written in the second century, possibly in Syria. Such, at least, is the conclusion at which Mgr. Rahmani arrives in his prolegomena. The Syriac text is accompanied by a Latin translation on the opposite page. The editor gives the variant readings from the Borgian and Paris MSS. with, here and there, an allusion to the Arabic version which he rarely quotes in Latin translation, never in the original. Seven short dissertations on the chief points with which our document is concerned bring the book to a close.

The great importance of the document published by Mgr. Rahmani is too evident to be insisted upon; and we need not say, either, that, in a way, the author has successfully carried out his delicate and difficult undertaking; at any rate the lovers of early Christian history will ever be thankful to him for having so promptly satisfied their wishes in placing within their reach a most interesting document, written in a language accessible to so few of them. A translation, indeed, never takes the place of a text; but when we must be satisfied with a translation, there is much comfort in knowing that it is a good and reliable one. Such is the case with Mgr. Rahmani's present work. We are glad to say for the benefit of such as might not be acquainted with the author, that

¹ Die Apostolischen Konstitutionen, 1891.

² Die Canones Hippolyti, Leipzig, 1891.

³ Bemerkungen Zur Composition der Clementinischen Liturgie, in "Theologischen Studien und Kritiken."

in its main lines his translation is excellent. No doubt a slip of the pen can easily be detected here and there, but, as a rule, not to the extent of leading the reader into error or misconception. In some places, however, the rendering is apt to obscure or even to distort the import of the text, although we readily admit this is generally owing to the bad condition of the latter or to the obscurity resulting from the Syriac text, being itself a translation from the Greek. Here are a few of the points which have seemed to us specially in need of elucidation. Page 92, (Book I, ch. xxxix.): "Qui testimonium et confessionem emittit se fuisse in vinculis," etc. The text would be rendered more intelligibly thus: "Si martyr et confessor (est) qui fuit in vinculis." The emendation I propose is suggested by philological common sense, and by the Canones Ecclesiastici as well, where in the corresponding passage we find: "Martyr et confessor si fuerit in vinculis," etc. In the next sentence: "Cum per confessionem a manu Dei protectus fuerit." It would have been much clearer and more correct to say: "Quia per confessionem manu Dei tectus fuit (ideoque non tegi debet manu hominum).

Page 95 (ch. xl, De Viduis): "Ordinetur in viduam illa, quae eligitur, quae scilicet diuturno tempore," etc. Better: "Vidua ordinetur quae electa fuerit, si porro diuturno tempore," etc. (Cf. I. Tim. v. 9-10.)

Page 97 (same chapter) "Quapropter illa eligatur quae possit obviam ire phialis sanctis. Ex illis autem sunt duodecim presbyteri qui laudant Patrem meum in caelis, qui suscipiunt orationes cujusvis animae purae et offerunt Excelso odorem suavem." We agree with the author that the text is rather obscure and certainly incorrect. But we do not see the necessity of rendering "turmis sanctis" instead of "phialis sanctis," as if the Syriac translation had mistaken *φιαλη* for *φυλη*. This passage is a clear allusion to the twenty-four Elders (Apoc., v. 8) with the harps and the golden vials "full of incense, which are the prayers of the saints." I would propose to translate as follows: "Quae possit obviam ire phialis sanctis (easque ut suas accipere) ex illis duodecim (!) senioribus qui laudant," etc. It would have been interesting to have here the wording of the Arabic version. Mgr. Rahmani is satisfied with saying that "etiam in versione copto-arab. hic locus obscurus est."

Pages 131-133 (Book II, ch. x.): . . . "Calix vero miscetur vino cum aqua mixto ad significandum sanguinem et aquam lavacri ut et homo interior qui spiritualis est, mereatur ea, quae sunt similia, quemadmodum et corpus." More accurate and more intelligible: . . . "Calix vero miscetur vino; misceatur autem vino et aqua: est enim signum sanguinis et lavacri, quasi, et homo interior, ille nempe qui spiritualis est ea mereatur quae sunt similia, illis scilicet quae et corpus (habet)." Ibid. a few

¹ Or, in a free translation: "Let the wine be prepared in the chalice; and it must be mixed with water, for it is the sign of Redemption and Baptism which are hereby taught to be as necessary to our souls as wine and water are to our bodies."

lines below: "Diaconi circumvolitent (flabellas?)." What Mgr. Rahmani expresses here with laudable hesitation becomes a certainty for him later on (pp. 162, 180). If this passage contains really an allusion to the fans that used to be kept moving over the *oblata*, "agitent" would be a great deal better than "circumvolitent." But while that allusion is a possibility, it seems more probable that the verb "Rahef" has here the sense of "imposuit manus," namely "super caput," which it not unfrequently has in the Syriac liturgy (see Brun. "Diction. Syr.-Lat." sub voce). We know from the works of Aphraates that it was an ancient custom for the communicant to place the bread on his head before taking it. We might suppose it was later the office of the deacon to perform himself that part of the ritual on the faithful. In our own liturgy the priest signs the communicant with the host before placing it on the tongue (see Aphraates, Demonstr. VII. 21, XX. 8; cf. Butler, The Ancient Coptic Churches of Egypt, II, p. 292). It would be more than simply interesting to know how this passage reads in the Arabic version.

Page 135 (ch. x.), "Feria quinta ultimae hebdomadae paschae offeratur panis et calix, et qui passus est pro eo, quod obtulit, ipse est qui accedit," and, in a note, "Sic vertimus ad verbum locum istum obscurum prouti legitur tum in codice Mossulano, tum in Borgiano; interpretes Copto-Arabs sic praedictum locum exhibet: Feria quinta ad vespervas offerat sacerdos panem et calicem mixtum aqua et vino ad implendum mysterium Paschae, item faciat die Sabbati." The passage is, beyond doubt, corrupt and obscure. Let us remark, however, that the words translated by Archbishop Rahmani, "ultimae hebdomadae Paschae," can also be rendered, as done by himself on page 127, "ultimo Sabbato Paschae." I would much prefer that last rendering, as it seems strange that the writer who has been engaged in exposing at length the ceremonial of Holy Saturday should all at once come back to Maunday Thursday. Besides, the lamp offered to the people by the Deacon and the chant of the Alleluiah brought under that very same heading, point clearly to the Holy Saturday. I suppose, therefore, that after the words "ultimo Sabbato Paschae," the text primitively read: "Be rameshā de Khadh be shabbā, i. e., ad vespervas Dominicae," instead of "Be Khameshā be shabbā, i. e., feria quinta." That would account for the presence of "ad vespervas" and of "item faciat die Sabbati" in the Arabic version. The passage "et qui passus est, etc.," is, perhaps, more difficult still. It can, however, with some emendation to the text, be translated: "qui passus est locum tenet hujus quod offert ille qui offert," i. e., Christ himself on that day takes the place of the offering made, on other days, by the faithful. In our own rite, the offertory is omitted on Holy Saturday. The Church, not the faithful, contributes on that day the bread and wine

to be offered. Dom Guéranger, in his "Année Liturgique," says, "I do not know on what ground, unless for shortness sake, the faithful being tired after the lengthy service that precedes the mass." I would like to suggest that it is to emphasize the inauguration of the New Sacrifice, in which Christ, the High Priest, offers himself to God, not the goats and heifers contributed by the people. Hebr., ix., 12-14.

We shall close here this too lengthy review, for lack of time and space rather than material. We trust, however, that these remarks will suffice to show that if scholars have to thank the author for having faithfully published and translated his text, they are not yet fully equipped for a thorough discussion of the contents. The text has to be re-edited in the light of modern criticism, the other Syriac manuscripts being sought out, examined, and compared with the Arabic and other versions. Until this is done it is useless to attempt a thorough discussion of this most important and interesting document. It is but fair to state that Mgr. Rahmani has himself felt these shortcomings. He attributes them to the necessity of a hasty return from Rome to his see, and promises to give us, in the near future, a more perfect work.

H. H.

The Oxyrynchus Papyri, edited with translations and notes, by Bernard P. Grenfell, M. A., and Arthur S. Hunt, M. A. Part I, with eight plates. London, 1898, xvi + 284. Part II, with eight plates. London, 1899, xii + 358.

Of the value and interest of the discoveries that have been made in Egypt of recent years it is at the present time unnecessary to speak. The study of the papyri has won for itself an independent position among the branches of classical philology, comparable with that occupied by epigraphy, and can no longer be neglected by him who seeks to know Greek life as a unit. For to the student of the Greek language every form is of worth, whether it be recorded in the parchment or paper manuscripts of a classical author, on the stone of an inscription or on the more perishable surface of a papyrus roll, while the student of Greek literature owes, to the study of the papyri among other debts, the *Ἀθηναίων Πολιτεία* of Aristotle, the mimes of Herondas, the poems of Bacchylides, and portions of the *Ἰεῶργος* of Menander. And though the present volumes do not number among their contents such literary treasures as these, what they do contain is of value enough to make us wish eagerly for the appearance of the succeeding volumes, that will bring the remaining results of the explorations at Oxyrynchus, and to hope that the editors will be enabled to conduct explorations elsewhere that will be crowned with equal or perhaps even greater success.

In the year 1897 the Egypt Exploration Fund established a branch to be known as the Graeco-Roman Branch, "for the discovery and publication of remains of classical antiquity and early Christianity in Egypt," and the present volumes are the first fruits of its labors. In the same year the editors discovered at Oxyrynchus—the site now occupied by Belnesa—a large number of papyri. Since that time the directors of the Fund have (without abandoning the idea of further explorations) recognized that the work nearest to hand was to make these documents accessible by publication, and it is a great monument to the ability, energy and industry of the editors that they were able to bring forth the first volume within the short space of eleven months after the arrival of the collection in England, and to follow it promptly the next year with the second volume. To appreciate this it is necessary to call attention to the bulk of the collection. The documents contained in Part I are a selection from twelve or thirteen hundred documents which had been examined up to the time of its publication, while four-fifths of the collection still remained unpacked, not to mention the hundred and fifty rolls that had been left at the Gizeh museum.

Part I contains 158 texts published in extenso, and descriptions of 49 others. These texts fall into two great classes, literary and non-literary. The first of these classes is subdivided into Theological, Nos. i-vi; New Classical Fragments, Nos. vii-xv; Fragments of Extant Classical Authors, Nos. xvi-xxix; Latin Fragments, xxx-xxxii. The non-literary papyri are not arranged in chronological order, except that the papyri of the first four centuries, Nos. xxxiii-cxxiv, are kept separate from those of the sixth and seventh centuries, Nos. cxxv-clviii, the arrangement within each subdivision being according to the subject-matter. At the close are added Nos. clix-ccvii, the short descriptions of the papyri that it seemed unnecessary to publish in full.

Part II, containing 193 papyri, with descriptions of 100 others, is devoted entirely to documents of the first century, exceptions being made only in case of literary papyri and of the long and important Petition of Dionysia. In other respects the arrangement is the same as that of Part I, viz.:—Theological, Nos. ccviii-x; New Classical Fragments, Nos. cexi-xxii; Fragments of Extant Classical Authors, Nos. ccxxiii-xxxiii; Miscellaneous—Medical Prescriptions, Horoscope, and the Petition of Dionysia, Nos. ccxxxiv-xxxvii; First Century Documents, Nos. ccxxxviii-ccc, arranged according to subject-matter; and, finally, Nos. cccci-cccc, Descriptions of First Century Papyri.

As will be seen from this summary the non-literary papyri largely predominate. Apart from their palaeographical and linguistic value—which is enhanced by the fact that they can often be assigned to a definite

date—they throw a flood of light upon the private and public life of Egypt during this period. The many sides of life that are touched upon may be seen from the following selections from the headings—Edict of a Prefect Concerning Archives; Interview with an Emperor; Proclamation and List of Emperors; Customs Regulations; Reports—of a Law-suit, of a Public Meeting, of Public Physicians, On a Persea Tree; Petitions; Complaints—of Robbery, against a Husband, against a Wife; Extortion—by a Soldier, by Tax Collectors; Land Distribution; Emancipation of Slaves; Appointments—of a Guardian, of a Delegate, of Treasury Officials; Peculations by a Treasury Official; Declarations; Registrations; Sales; Transfers; Contracts; Receipts; Letters; Wills; etc., etc. Still it is no depreciation of their value to say that the centre of interest for most readers lies in the literary documents. Of these the Theological call for treatment at the hand of a professed theologian, and I will pass them by, remarking only that they contain (No. i) the now famous *Λόγια 'Ιησοῦ*—Willamowitz-Moellendorf's designation *'Αποφθέγματα* would have been preferable—and a fragment of the Gospel of St. Matthew (No. II) of the third century, which may consequently belong to the oldest known manuscript of any part of the New Testament.

Proceeding next to the fragments of extant classical authors, we find that there are 26 papyri, containing portions of Homer, Sophocles, Euripides, Herodotus, Thucydides, Xenophon, Isocrates, Demosthenes, Plato, Euclid, and Vergil. These date generally from the first three centuries of our era—the only exceptions being the fragments of Sophocles and Vergil, which date from the fifth century, and that of Euclid, which belongs to the third or fourth century. Now, our texts of these Greek authors are based upon manuscripts, even the oldest of which are of much later dates, e. g., the Bodleian Codex of Plato, is of the end of the ninth century, while the oldest manuscript of Euripides dates only from the twelfth century—and at the first glance it would seem probable that a text written many centuries earlier would be vastly superior. But past discoveries have shown that the older manuscript is not necessarily the better manuscript. The Marseilles fragments of Isocrates are inferior to the Urbinas, the Flinders-Petrie to the Bodleian codex of Plato, and the contents of the present volumes enforce the same lesson. In spite of interesting variants, some few of which may be correct, there is not a single papyrus which it would be wise to purchase in perfect condition by the loss of our best manuscript of the same author. The value of the new discoveries is the comforting assurance that they give of the careful preservation of the classical texts during the centuries between the beginning of our era and the date of our oldest manuscripts.

What is in reality the most important part of the work—the newly-

discovered fragments of classical literature—is also the part in which the editors' task has been most difficult. The difficulty must have been greatly increased by the rapidity of the publication—a consideration that should increase our gratitude for it to the editors. For the condition of the fragments is such as to render an attempt at their restoration obligatory, but how easy it is for the hand of even a master like Bergk to go astray in such an attempt was shown by the discovery of the *'Αθηναίων Πολιτεία*—compare the *American Journal of Philology*, Vol. XII, p. 98, where are shown, in deadly parallel columns, the restoration and the text afterwards discovered. Fortune is not likely to bring the present restorations to such a test, but second thought has already led Blass—whose assistance the editors have reason to gratefully acknowledge—to say of part of his restoration of the poem of Sappho (*Neue Jahrb.*, f. d. kl. Altertum. III, p. 49): “Dass es falsch ist glaube ich fest; wie falsch ist Gegenstand des Zweifels.”

Of the new discoveries the two that stand out the most conspicuously are the fifty odd lines of a New Comedy, No. ccxi, which can be identified by means of the quotation, “ὁ δ' ἀλάστορ ἐγὼ καὶ ζηλότυπος ἄνθρωπος,” as belonging to the *Περιχειρουμένη* of Menander, and No. vii, the poem of Sappho. The first of these is but slightly mutilated, and, although short, contains the climax of the play, and so allows us to infer what the general scope of the plot must have been. The second is probably complete, but, unfortunately, so mutilated that no complete reconstruction of the last stanza has been attempted, nor has any attempt at the reconstruction of the fourth stanza proved successful. As the poem is short, and, perhaps, not easily accessible to all readers of the BULLETIN, I will quote it, omitting the last stanza:

- 1 *Χρύσται*] *Νηρηΐδες ἀβλάβην μοι*
τὸν κασί]γνητον δ[ό]τε τυϊδ' ἵκεσθαι.
κῶσσα *φ*]ῶ θύμῳ κε θέλῃ γένεσθαι
πάντα *τε*]λέσθην.
- 5 *ὄσσα δὲ* *πρ*]όσθ' ἄμβροτε, πάντα λῦσα[ι
ὡς φίλοις] *φ*οῖσι χάραν γένεσθαι
πημόναν δ' ἔ]χθροισι· γένοιτο δ' ἄμμι
μήκετι *μ*]ήδεις.
- 10 *τὰν κασιγ*]νήταν δὲ θέλοι πόησθαι.
ἔμμορον] *τίμας*, [όν]ίαν δὲ λίγραν
ἐκλάθουτ'] *ὅ*τοισι [πᾶ]ροισ' ἀχεύων
τᾶμον *ἐδᾶ*]μνα
- κῆρ*, *ὀνειδισ*]μ' *εἰσαΐω*[ν] *τό* *κ'* ἐγ *χρῶ*
κέρρε *πολ*]λ' ἐπ' ἀγ[λαί]α πολίταν
- 15 *καὶ βρόχ*υ *ζ*]αλεῖπ[ον ᾶ]νήκε *δηδ*τ' οὐ
μᾶν *διὰ* *μάκρ*ω.

The poem, written in an attempt to bring about a reconciliation with her brother—probably Charaxus, with whom she had quarreled on account of his relations with the courtesan Rhodopis,—is of especial interest as showing the work of the poetess in a line different from that of the other long fragments that have been preserved, the theme of which is the passion of love. It will also be welcome to the defenders of Sappho's character. The Sappho of the Athenian comic poets would not have quarreled with her brother on such grounds, nor could any but a woman of great tenderness and real sisterly feeling have been the author of this prayer.

The text, as printed above, follows in the main Jurenka's reconstruction (Wiener Studien, xxi, 1 ff.), which has seemed to me the most successful, although there are in it points still open to discussion. The opening epithet may be either *πόνται* or *πόνται* (Diels) or *ὦ φίλαι* (Blass). In lines 1-2 *μοι | τὸν* is undoubtedly preferable to *ἐ- | μιν*. Lines 3-4 might also be read—

κῶττι *ε*]ῶ θύμῳ κε θέλῃ γένεσθαι
τοῦτο τε]λέσθην.

in closer parallelism to I 17,—*κῶττι ἔμῳ μάλιστα θέλω γένεσθαι*,—though probably without much gain. In line 4 Blass reads *ταῦτα τελέσθην*. In line 5 the change of grammatical construction can be avoided by reading *λύσαι* instead of *λύσαι*; no objection can be made to the form cf. Hoffman Gr. Dial II, p. 569. In line 8, Jurenka reads *ὃή ποτα*, but I cannot share his objections to Blass's *μήκετι* or *μήποτα*. In line 10 Blass reads *κῶλίγας*. The reading given in line 11 is that of Blass; Jurenka reads *λαῶσιν ἡδ' ὅτοις*. An objection to both is the form *ὅτοις* which is found unaccented in the manuscript. Either *ὅτοις* or *ὅττις* (cf. Hoffman, II, p. 504), is demanded by the dialect. Since a change is necessary it seems to me possible that the slightest one would be to read *ἐκλάθοις]ο ταῖς*, which would also remove the syntactical difficulty, though as in all the other reconstructions the difficulty would still remain that we would expect the pronoun in this position to take its case regimen from the participle rather than from the finite verb. In line 12 Jurenka's rejection of Blass's *κᾶμον* is undoubtedly correct, and changes the whole meaning of the stanza. The objection to *κᾶμον* is revealed by the English translation:

"To assuage the pain he brought whose cruel blow
My soul did kill,
Yea, mine."

For *ἐκλαθέσθαι* does not mean "to assuage," but "to forget completely," nor *ἀχέειν* "to inflict grief," but "to feel grief." After this the recon-

struction becomes very problematical. The iterative imperfect and aorist, with $\kappa\acute{\epsilon}$ or $\tilde{\alpha}\nu$, are certainly not Homeric, and Goodwin, Moods and Tenses, p. 86, would lead to the inference that the construction does not occur in Lyric poetry. An example of each in a single stanza is surprising. Jurenka's reading of $\mu\acute{\alpha}\nu$ for $\kappa\acute{\epsilon}\nu$ does away with one—it could be accomplished also in other ways—but the choice must be made between the other and $\kappa\acute{\epsilon}\gamma\chi\rho\omega$.

The other discoveries comprise a fragment of an Alexandrian epic poem, No. cexiv, that refers, as far as can be deciphered, to the landing in Mysia of the expedition against Troy and the battle with Telephus; also a short fragment, No. viii, containing four nearly perfect hexameters besides three badly mutilated ones which the editors assign to Alcman. Two of the imperfect lines have been ingeniously restored by Jurenka (Wiener Studien, xxii, 25 ff.), so that the whole reads:

ο(ὃ μαλ)ακόν (τι) τυπώσα[ς
βῆνα(ι ᾗ)ρ' (ᾗνδ)ρ' (ἀφίη)τί τ(ε σύ)κινον ἐν νεχέεσ(σιν).
"Ἡνθόμεν ἐς μεγάλας Δαμάτερος ἐννέ' ἐάσσα[ι
παίσαι παρθενικαὶ παῖσαι καλὰ ἔμματ' ἐχούσα[ι
καλὰ μὲν ἔμματ' ἐχούσαι ἀριπρεπείας δὲ καὶ ὄρμ[ους
πριστῶ ἐ[ξ ἐ]λέφαντος ἰδῆν ποσειστότας αἰγ[λα].

In addition to these there is a fragment of a tragedy (No. cexiii) containing a speech referring to the fate of Niobe. Considerations of style make it not improbable that the author was Sophocles. Comedy is represented by Nos. x, xi, cexii, all of which, unfortunately, are badly mutilated, while No. xiv contains part of an elegiac poem, and No. xv epigrams intended to be accompanied by a flute. Of later prose works we have a philosophical fragment No. cexv on the popular idea of religion which the editors would assign to some Epicurean philosopher, and, perhaps, to Epicurus himself; a rhetorical exercise (No. cexvi) which purports to be the speech of an anti-Macedonian orator upon a letter of Philip; two fragments from letters to a king of Macedon, one of which (No. xiii) is evidently in imitation of Isocrates, the other (No. cexviii) the editors would assign either to Aristotle or Theopompus. Besides these, we have in No. cexix a lament for a fighting cock, and in No. cexviii a Historical Fragment which the editors would assign to a collection of *Ἡράκλεια*, though its subject-matter is such as to make one think of the *Βαρβαρικά Νόμματα* of Callimachus.

Among the most valuable discoveries are the fragments of works of a scientific rather than a literary character. Of these No. xii is a fragment of a Chronological Work covering the years 355–315 B. C. and noticing events in Greek, Persian, Egyptian, and Roman history, with

frequent deviations from the generally received chronology. No. ccxxii is a list of Olympian victors for the years 480-468 and 456-448, which is of especial interest for the student of Pindar and Bacchylides, and gives valuable information about the chronology of their poems. Two others are parts of treatises on metre, No. ix being perhaps from the *Ποθημὰ Στοιχεῖα* of Aristoxenus, while No. ccxx is of later origin, but of great interest for the study of the history of the theory of metre. Finally, in No. ccxxi, we have scholia to the twenty-first book of the *Iliad* that are not only of interest in themselves but also for the light that they throw upon the origin and merits of the other scholia that have been preserved.

In conclusion I will append the following notes that have suggested themselves in the course of reading the volumes:

Vol. I, p. 13: That the Lesbian poets do not "neglect" the digamma has been shown by Hoffmann, *Gr. Dial.* II, 456 ff. P. 30: This date for Plato's death is also given by Hermippus, ap. *Diog. Laertius* III, 2. P. 45, No. xviii: Noteworthy is the agreement of the papyrus with the Florentinus in reading αὐτοὶ Κόπριοι λέγουσι instead of the αὐτοὶ λέγουσι Κόπριοι of the other manuscripts. The restoration—της σ[υ]ριας—is a slip that introduces an Attic form. No. xix: Is the mark above line 4, ισδ, i. e., ἴσων, a recognition of the equivalence of ἐξελαύνειν and ὀρμῆσαι τὸν στρατὸν? The occurrence of this evident gloss in the papyrus, as well as in our manuscripts, is noteworthy and parallel with the manifest confusion of the pronouns in the fragment of Sophocles and also in the manuscripts. P. 46: In B 803, κατὰ must be read—can the π[ρ]οτί? of the papyrus come from a marginal variant in 801, where προτί, though found in none of our manuscripts, must be read instead of περί? P. 48: The reading of the corrector in line 378 τοῦ seems to me preferable, as the reply of Teiresias first clears Kreon in answer to the first half of the question, and then instead of denying his own guilt (in reply to ἡ σοῦ) he designates (in reply to ἡ τοῦ) the party responsible for the trouble. In line 434 the papyrus seems to me to support the reading of Suidas, which renders necessary Porson's emendation. The first hand wrote σχολης γ' αν by mistake for σχοληι γ' αν—notice how in the next line sigma is lost by haplography after iota: ημει for ἡμεῖς. The corrector, missing the iota of σχοληι, added it, giving σχοληι σ' γ' αν, which would afterwards be corrected to σχοληι σ' αν. Whether the σ' of τοὺς ἐμούς σ' ἐστειλάμεν was corrected (?) at the same time, or lost at an earlier period by haplography, it is impossible to tell, as the end of the line is missing in the papyrus. P. 56: For §§ 83 and 87 read §§ 77 and 81.

Vol. II, p. 96: The editors make no mention of the stichometric marks in No. ccxxiii. The system of numbering by the hundred verses is known in other papyri of Homer, (cf. Thompson *Handb. of Gr. and*

Lat. Pal., p. 80), but as the numbers in the present case do not coincide with the number of lines actually written, they must have been copied from a still older manuscript. As $\bar{\alpha}$ is placed opposite line 101, it follows that this manuscript either did not omit both 42 and 57, as is done by the papyrus, or it must have contained another line unknown to us in this context. The former alternative seems to me more probable of the unintentional omission of lines 75, 126. As $\bar{\beta}$ coincides with line 200 the manuscript in which these notes originated must have possessed a line between 101 and 200 that has not come down to us (cf. the similar case in No. xx). Of greater interest is the fact that $\bar{\gamma}$ falls opposite to line 296, indicating four additional lines between 200 and 300; that it is not a mere blunder is shown by the fact that $\bar{\delta}$ is not placed opposite to any of the lines (397-403) which we have, but has probably been lost with the beginning of line 396. Is it a mere coincidence that we have within this space (275-6) two lines that cannot possibly join? It is to be hoped that if any more of these marks occur in the unpublished fragments, the fact will be made known. P. 112: The accentuation shows that $\delta\eta\theta\alpha(\nu)\sigma\chi\eta\sigma(\epsilon)\sigma\theta\alpha\iota$ was not intended. P. 116: The editors remark that the corrected reading of the papyrus $\iota\gamma\iota\gamma\iota\omega\upsilon\beta\omicron\alpha\nu\iota\gamma\iota\gamma\iota\omega\nu\mu\epsilon\lambda\omicron\varsigma$ in lines 1036, 7 is metrically correct and would apparently favor its adoption. While it may be possible to think of an adjective based on the repeated exclamation $\iota\gamma$, $\iota\gamma$, the repetition of words is so characteristic of Euripides (cf. from this play alone 679, 681, 819, 1019, 1054, 1287, 1299, 1500, 1569, 1716, 1720, 1721, 1725, 1726, and the delightful parody in Aristophanes, Frogs, 1352 ff.) that there can be but little doubt that the emendation of Grotius is to be accepted and that the papyrus serves only to show an intermediate stage of corruption. In line 1040 the papyrus reads $\alpha\chi\alpha\iota$, which the editors interpret as $\acute{\alpha}\chi\tilde{\alpha}$; it may also be $\acute{\alpha}\chi\acute{\alpha}$, with correct accent but false iota adscript (on account of the neighboring $\beta\rho\omicron\nu\tau\alpha\iota$), thus confirming Musgrave's conjecture, or finally the nominative plural $\acute{\alpha}\chi\alpha\iota$. Either $\acute{\alpha}\chi\acute{\alpha}$ or $\acute{\alpha}\chi\alpha\iota$ would be syntactically admissible, but the former would come closer to the reading of the manuscript $\iota\alpha\chi\acute{\alpha}$. P. 118: With the editors' opinion of the reading $\alpha\mu\upsilon\lambda\upsilon\sigma\mu\epsilon\nu\alpha\iota$ for $\acute{\alpha}\mu\upsilon\nu\omicron\upsilon\mu\epsilon\nu\omicron\iota$ I cannot agree. Compare, e. g., the exactly parallel passage, 1, 110, 4: $\acute{\epsilon}\kappa\delta\epsilon\tau\tilde{\omega}\nu\text{'}\acute{\alpha}\theta\eta\nu\tilde{\omega}\nu\kappa\alpha\iota\tau\tilde{\eta}\varsigma\acute{\alpha}\lambda\lambda\eta\varsigma\zeta\upsilon\mu\mu\alpha\chi\acute{\iota}\delta\omicron\upsilon\varsigma\pi\epsilon\iota\tau\eta\chi\omicron\upsilon\tau\alpha\tau\tau\tilde{\iota}\eta\tau\epsilon\iota\varsigma\delta\iota\acute{\alpha}\delta\omicron\chi\omicron\iota\pi\lambda\acute{\epsilon}\omicron\upsilon\sigma\alpha\iota\acute{\epsilon}\varsigma\text{'}\acute{\alpha}\iota\gamma\upsilon\pi\tau\omicron\nu\tilde{\epsilon}\sigma\chi\omicron\nu\kappa\alpha\tau\grave{\alpha}\tau\tilde{\omicron}\text{'}\acute{\mu}\epsilon\nu\delta\eta\text{'}\sigma\iota\omega\nu\kappa\acute{\epsilon}\rho\alpha\varsigma\alpha\tilde{\upsilon}\chi\epsilon\iota\delta\acute{\omicron}\tau\epsilon\varsigma\tau\tilde{\omega}\nu\gamma\epsilon\gamma\epsilon\nu\eta\mu\acute{\epsilon}\nu\omega\nu\alpha\tilde{\upsilon}\delta\acute{\epsilon}\nu$. In the present passage, besides, $\pi\alpha\rho\epsilon\sigma\kappa\epsilon\upsilon\acute{\alpha}\zeta\omicron\nu\tau\omicron$ prepares the way for the change to the masculine. With regard to the removal of Thucydidean grammatical difficulties in Book IV by the discovery of No. xvi, I must agree, in general, with Steup (Rh. M. 53, pp. 308-315), and in particular that $\sigma\tau\iota$ in the passage in question is to be retained.

The method of publication is excellent, both in plan and execution. The typographical work is admirable, and the plates excellent. The use of the volumes might be rendered slightly more convenient if the number of the papyrus were indicated at the top of each page. Misprints are extremely rare, the following having been noted: Vol. I, p. 40, last line, read *KAI* or *KA[I* for *KA*; p. 52, line 4, for Beiter's read Baiter's; p. 55, line 16 from bottom, read *ταῦθ'*, *ταῦτα* for *ταῦθ'*, *ταῦτα*; Vol. II, in No. ccxxx, column 1, line 32, read *εζητουμην* for *εητουμην*, and in No. ccxxxii, column 2, line 2, *εδιχασθ[η η ιδια* for *εδιχασθ[η ιδια*—unless these variants are intended, in which case they should be mentioned in the notes; p. 116, line 7 from bottom, read *ἀλλ'* for *ἀλλ*'. The volumes are liberally supplied with indices which greatly enhance their usefulness and increase accordingly our indebtedness to the editors.

In conclusion I would call the attention of the friends of Classical Philology (of whom there should be many among the readers of the *BULLETIN*) to the fact that it is in their power, by subscribing to the Graeco-Roman Branch of the Egypt Exploration Fund, not only to obtain for themselves an interesting series of publications, but also to contribute their share towards the advancement of this branch of science, by enabling the Society to continue the work which has been so well begun. May the editors soon be able to give us Part Third. G. M. B.

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THESAURUS LINGUAE LATINAE.

With the beginning of the new century the first number of the long promised *Thesaurus Linguae Latinae* issues from the press. The appearance of these early sheets indicates not merely an advance; they signalize a revolution in lexicon making. They mark the beginnings of a really scientific treatment of Latin lexicography; for the *Thesaurus* aims at nothing less than a final statement of the actual facts of the language. The need of such a completed induction had long been felt, for it was recognized that conclusions based on the general sense of words and the general style of language were vague and therefore unsatisfactory for accurate exegesis. That exact interpretation of a given text connoted a completed statement of the author's actual usage.

* * *

But while this need was recognized and the attempt made to satisfy it by that monumental work, the Facciolati-Forcellini Lexicon; by the later compilations of Georges and by the still more detailed work of Freund and Klotz; still the original faults were transmitted and their work vitiated. For, the uncritical methods employed by these great lexicographers, their partial citation and, more than all, the corrupt state of the texts actually quoted, rendered their conclusions capable only of a provisional acceptance. Then, besides the want of confidence begotten of the knowledge of these defects, the consciousness was ever growing that the collection and arrangement of lexical material for a complete induction was a task which no single individual could hope to accomplish. Finally, Wölflin's *Archiv für Lateinische Lexikographie*, though containing articles of the highest importance, did not aim at systematic treatment, it simply prepared the way for the *Thesaurus*. Thus exact elucidation demanded that each interpreter collect his own material; for if recourse were had to existing collections, to even the great Forcellini de Vit, it was always with the foreknowledge that only a partial history of the word would be found. Besides, text criticism was only beginning when the work of Freund and Klotz appeared; and consequently their careful and detailed articles, though an advance upon former efforts, lacked that certainty of citation which the recent critical editions of the texts have placed at the disposal of the *Thesaurus*. Moreover those almost exhaustless mines of lexical material gathered together in the *Corpus Inscriptionum Latinarum*, in the *Corpus Glossarum* and in numerous coin collections, and now available for the *Thesaurus*, were

left almost untouched by the earlier compilers. Not, however, because they underestimated the importance of such material for lexical purposes, but because in their time no adequate collections had been made. Now on the contrary when Wölflin's "Archiv" is already beyond the tenth volume, every one of which is rich in lexical material unknown in those earlier days; when perfected texts are multiplying; when the Corpus Inscriptionum has made accessible thousands of but recently discovered inscriptions; when the Corpus Glossarum with its large collections of missing words and word explanations is available, the time seems ripe for summing up the facts of the language. The first thing necessary was the formulation of a plan. Several were suggested; one had been outlined by Halm as early as 1858. This one met with general favor at that time, but difficulties of a practical nature were in the way and the scheme was never carried out.

* * *

In 1893, Bücheler and Wölflin proposed a plan which was a modification of Halm's and which is the one followed in the Thesaurus. They suggested that the five great philological academies, namely those of Berlin, Göttingen, Leipsic, Munich and Vienna, should collaborate in and be responsible for the work. A committee chosen from the membership of these academies was given power to prepare the preliminary work; and a sum sufficient to carry the work on for a number of years was guaranteed. The thoroughness of this preliminary work may be understood from the fact, that every occurrence of every word in the authors examined was registered on a separate card. These cards were then arranged so as to bring together the words noted on the cards; thus assembling the entire usage of the author in reference to every word noted. And so both the number of times a word occurs in an author, the constructions it is found in, in short, the whole history of the word in the author, is revealed at a glance. Then when the same method obtains not for a single author only, but for a period of the literature, still more far-reaching are the results; for all the etymologies which a particular word has originated are seen; and most important of all its semiological development can be traced chronologically and therefore with certainty.

* * *

Now as to the texts used: Not only are the newest and best editions called into requisition, but each single text has been entrusted to an expert, one thoroughly familiar with the state of the text and the history of its MMS. All the inscriptions up to the end of the first century as well as the entire Corpus Glossarum are registered and arranged; the whole periodical literature was searched and the scattered lexical material

slipped in the manner already indicated. All this preliminary work was finished in October, 1899. The work proper was then begun. The entire registered material was assembled in the rooms of the Academy of Science at Munich; there the editing staff, composed of a general director and twelve other scholars, began the composition of the articles. These articles are written entirely on the basis of the collated material; and besides the citations are arranged so as to speak for themselves. There is no play whatever for conjecture. It is easy to see what an advantage the writer of an article for the Thesaurus has had over the earlier lexicographers. First of all, he has *all* the material at hand; his citation is complete; second, his material has been scrutinized critically and is as free as possible from corruption. He has simply to arrange the citations in the proper order and the story of the word is told. Of course the principle of arrangement will vary for different words. In the longer articles that order will be adopted which will allow a complete survey of the sphere of the word at the very beginning of the discussion.

* * *

A fair notion of the work actually accomplished and of the advantages of the Thesaurus over former lexicons can be had by a short comparison. For example, the word "animosus" 33 lines in Forcellini and in the Thesaurus 80. F. quotes 21 passages, showing the usage of this word; the Thes. apart from the glosses quotes 130. Under "Anima" F. gives 54 lines and 24 citations; the Thes. 113 and 119. Again, as to the comparative reliability of the Thes. and F.: Under the same word, "Animosus," F. quotes Naevius instead of Novius. Of the three Plautus passages quoted by F. under the word "Animatus," one is corrupt and does not contain the word. Another has been interpreted in quite a different sense by recent editors. The third only is genuine and useful for elucidating the Plautine meaning of the word. Again under the same word "Animatus" the F. citations of Ovid's Met. VI, 134, and Prop. III, 9, 9, were entirely misunderstood by Forcellini. And so on throughout the whole work there is scarcely an item in Forcellini, which owing either to incomplete citation, faulty interpretation, or to the corrupt state of the text, does not need revision. In the preparation of the Thesaurus, however, not only have its editors had the advantages of a registered and complete material for most of their articles; they have also utilized the best guaranteed texts, so that their induction is complete and their conclusions final.

* * *

Still it is to be regretted that the editors of the Thesaurus could not see their way to carry into the registration of the patristic Latinity that completeness which marks their classification of the earlier litera-

ture. They have registered the later Latin down to the end of the sixth century by excerpts; and here, of course, their conclusions must partake of the weakness necessarily incident to the incomplete induction. If it were necessary to collate all the forms of the earlier Latin it seems that it was indispensable to do so for the later language. For the Christian Church in that period was elaborating its technical terminology, was busy fixing the old pagan terms to new meanings; consequently many an old word received a new and strange significance. Hence this failure to make a complete and exhaustive registration cannot but mar an otherwise perfect work; for it leaves only half-studied precisely that sphere, where exact word-study was imperative. And hence it seems that the great Thesaurus will in regard to the later Latin labor under the same difficulty which marks Forcellini's treatment of the entire literature.

J. D. M.

NOTES AND COMMENT.¹

EDUCATIONAL.

1. Addresses by Bishop Spalding.—The first volume of the Report of the Commissioner of Education for 1898-99 contains three addresses delivered on various occasions by the Bishop of Peoria. The titles are: "The American Patriot"; "The University and the Teacher"; "The University, a Nursery of the Higher Life."

2. Professor Adams on Medieval Schools.—Prof. Herbert B. Adams, of the Johns Hopkins University, contributes to the *Report* an interesting paper on "University Extension in Great Britain." Referring, in his historical introduction, to the schools of the Middle Ages, he says: "The educational essays of Brother Azarias, that faithful Catholic scholar and true poet, the lamented head of Rock Hill College, Ellicott City, Md., proved conclusively to American readers that the medieval Church did not neglect either primary or popular education. All was given that the times really needed or demanded. The rise of colleges and universities cannot be explained without reference to the cathedral and cloister schools of the Middle Ages. Even the education of women, which some modern universities still obstruct, was provided for in medieval nunneries, the historic forerunners of all modern seminaries and colleges for women. Witness that cloistered school at Gandersheim, in North Germany, where, in the tenth century, a clever nun, Roswitha, wrote Latin plays in imitation of Terence, for her companions to act. Verily there is nothing new in education. The miracle plays of the Middle Ages were popular dramas. Monks and nuns, priests and friars, Christian poets and wandering minstrels were teachers of the common people. Folk-lore, folk-songs, popular lives of the saints, Christian art and architecture, frescoes or wall paintings, cathedral portals, and parish churches were veritably open books, known and read of all men and women in the 'Dark Ages' (falsely so called) before printing was invented and learning made easy. The gymnasias of modern Germany were based upon medieval and monkish foundations, upon confiscations of ancient religious endowments. . . . Turning from Germany to England, we find that from monkish beginnings, medieval Church foundations and modern confiscations of religious endowments proceeded the older endowed public schools, those famous Latin or classical grammar schools, from which historic types the Boston Latin School and all the earlier academies and preparatory schools in America were derived."

¹See BULLETIN, vol. vi (1900), pp. 127, 263.

3. **The Irish University Question** is discussed in its religious, social, and political aspects by Rev. M. McPolin in the *New Ireland Review* for December. The situation, as he sums it up, is quite clear from the viewpoint of justice. In Ireland, where Catholics form at least two-thirds of the population, the institutions of university grade controlled by Protestants enjoy revenues amounting to £95,000 yearly. The spirit and influence of these colleges are notoriously anti-Catholic. Both the Holy See and the national synods have expressly warned Catholics against the "grave and intrinsic dangers to faith and morals" which such institutions involve. Practically, therefore, the conscientious Catholic is debarred from the opportunities of higher education. This means eventually that he must surrender all claim to any appointment of a high and lucrative kind for which university training is required. A separate Catholic university, it is urged, with endowment equal at least to that which supports the Protestant colleges, would meet the just demands of the Catholic majority.

As to the justice and pressing need of this reform, there is complete unanimity among nationalists of every hue. Their views, however, on the wisdom and policy of seeking immediate redress show some divergence. Those who hold back are of opinion that the university question should be postponed until the land and financial questions have been settled. The more courageous maintain that action should be taken at once, as there is a better outlook in the present Parliament for securing the university than for doing away with the other grievances. The plan which seems to promise the best results is one of levelling up rather than of levelling down. The Protestant institutions are to be left in undisturbed enjoyment of their privileges and grants. All that the Catholics ask is equality in matters of education. It remains, then, to be seen whether Englishmen, whose own great universities rest on Catholic foundations, will deal fairly with the claims of Catholic Ireland.

4. **Association of Catholic Colleges of the United States.**—On Friday, November 23, the executive committee of the Association of Catholic Colleges of the United States met in the Rector's office, McMahon Hall, to consider the work to be presented at the next Conference to be held at St. James' Hall, Chicago, on April 13th, 14th, and 15th next. The members present were: Right Rev. Mgr. Thomas J. Conaty, D. D., president; Rev. James P. Fagan, S. J., Georgetown University; Rev. James French, C. S. C., Notre Dame University; Rev. L. A. Delurey, C. S. A., St. Thomas College, Villanova, Pa.; Rev. Vincent Huber, O. S. B., St. Bede College, Peru, Ill.; Rev. Wm. O'Hara, M. A., Mount St. Mary's Seminary, Emmitsburg, Md. The day was devoted to discussion of business, and

the following topics were decided upon: "The Catholic High School Movement," "Educational Legislation," "Study of English," "Study of History," "Study of Greek," "Study of Science." On the same day the committee on "Entrance Conditions to Freshman Class," appointed at the second annual Conference last April to consider this question, held a meeting and discussed the matter. The result of their deliberations will be made known to the coming meeting. All the members of the committees were present. They were guests of the rector at dinner, and in the evening were entertained at supper at Georgetown University.

CHEMISTRY.

5. *Some Recent Manifestations of the Spirit of Alchemy.*—The philosopher's stone, which was to transform the baser metals into gold, was the object of centuries of vain search, and its reputed possession the inspiration of the unequalled charlatanism of the early alchemists. Though the credibility in the existence of such a talisman has disappeared, the fundamental doctrine of alchemy, the transmutation of metals, remains, and every age has those of its adherents who imagine that they have wrested from nature her great secret. Chemical science does not pronounce definitely against the possibility of the transmutation of metals, and there are not a few chemists of repute who assert their positive belief that this will be one of the accomplishments of the chemist of the future. The classification of the elements is not an absolute one. The qualification of a substance as an element signifies essentially no more than that it successfully resists all the methods of decomposition at present known to the chemist; greater skill and more effective analytical agents may at any time increase or diminish the number now listed in the text-books. There are those who believe that the differentiating principle in matter is its energy contents, and these hold that the transmutation of an element is nothing more than the transformation of the motions which determine the existence of said element, and which give it special properties, into the specific motions proper to the existence of another element.

A distinguished German chemist, apropos of a transmutation which he claims to have effected, said quite recently: "At heart we are still alchemists, not actually in the sense of making gold, but from the point of view of the possibility of transmuting metals. If it is true, and we have a right to suppose it so, that the metals as we know them are not elements; if it is true that there is only one element, as suggested by von Helmont, and that there are even four, as imagined by the ancients

we ought to succeed, in the more or less near future, in transmuting the elements, and thus solving the old problem of alchemy." The desire of obtaining wealth has always been more or less of a spur to human activity in and out of all arts and sciences, and there have been chemists endowed with that modicum of learning which the poet qualifies as "a dangerous thing," who have imagined themselves capable of converting the base into the noble metals, or of obtaining the latter from some hitherto unsuspected source. The British Patent Office was once imposed upon by one of these modern alchemists to such an extent that they allowed a patent for obtaining gold from wheat by skimming the water used in washing the straw; and not many years ago a French chemist visited South America with a process of changing copper into gold, on the strength of which he abstracted a considerable sum from the pockets of his dupes. Three years ago a New York chemist claimed to have discovered a method of transmuting silver into gold, and as substantial evidence of the efficacy of his process sold to the United States Assay Office six ingots of a gold and silver alloy made from Mexican dollars, and for which he received about \$1,000. The sensation caused by this reputed discovery was of short duration, for critical experts showed that the silver of the Mexican dollars was imperfectly refined and contained a trifling quantity of gold, so small as not to pay for the expense of further refinement. . . . It was a case analogous to the finding of gold in sea water; the gold is there, but in quantities so minute as to preclude all profitable recovery. In a statement published in a New York newspaper of the time, this operator is quoted as expressing his confidence that his newly-discovered metal, which the assay office accepted as an alloy of gold and silver, but which he called "Argentaurum," would be produced in monthly quantities of 50,000 ounces within a year. Three years have since elapsed, and nothing further has been heard of the matter, for the reason, perhaps, that the energies of the inventor have found a new and more remunerative field in the development of a liquid air stock company. About this same time the United States Patent Office detected fraud in a method for converting antimony into gold, for which a patent was asked by an inventor who had interested several rich and credulous men in the process. The latest transmutation has been but recently effected, and by an eminent German chemist who claims to have made arsenic out of phosphorus and hopes to obtain antimony from the same substance. The prominence of this claimant for alchemical honors drew upon him the immediate attention of some of his conferees, who very quickly proved to the satisfaction of all but the chemist himself that his supposed arsenic was contained as an impurity in the phosphorus employed.

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So the problem of transmutation remains unsolved, and though the attempts enumerated above have not succeeded in giving the world the doubtful benefit of an unlimited supply of the precious metals, some of them have resulted in that positive advantage to science and industry that must result from more efficacious methods of purification.

6. The Electrolytic Refining of Copper.—The nearest approach to the realization of the alchemist's dream, in fact the extraction of silver and gold in quantity from copper, is being accomplished by a process for refining the latter metal that has been carried on in this country for a number of years past.

The growth of electrical industries, it is well known, has created an enormous demand for copper, and as the value of this metal as a conductor of electricity depends on its purity, attempts were made to improve on the older processes of smelting. The fact that in electroplating, the electric current passing through a solution of sulphate of copper causes the deposition of copper at the negative pole, and the dissolution of copper at the positive pole, if this metal be there, indicated a line of experiments which resulted in the development of a method of refining which is now applied to two-thirds of all the copper produced in the United States. In a tank filled with a solution of sulphate of copper is suspended a thin plate of pure copper; opposite this, but a short distance removed, is hung a slab of the impure metal, and with these two copper plates as electrodes, a current of electricity is passed through the solution in such a direction that the pure metal deposits on the thin plate, while the impure dissolves in the solution. The impurities, which in the case of copper consist in great part of gold and silver, do not pass into solution, but remain as a black slime on the etched plate and bottom of the tank. There are now in this country eleven electrolytic copper refineries, producing annually 200,000 tons of the pure metal, and the value of the gold and silver obtained from this quantity of copper amounts to over \$13,000,000. Besides the gold and silver, great quantities of the rare metals selenium and tellurium, for which, however, there is yet no practical use, are obtained.

7. The Purification of Air.—Two French chemists, MM. Desgrez and Balthazard, recently reported to the Academy of Sciences at Paris on a method for regenerating vitiated air that promises to find application in a number of circumstances. When exhaled air is passed through water charged with sodium peroxide, this compound removes from it all the carbonic acid and noxious elements which make it unfit for respiration and restores to it its normal amount of oxygen. An apparatus has been devised to effect this reaction. It consists of a steel box divided into a number of compartments, one of which contains water into which falls,

at regular intervals determined by clockwork, a tablet of peroxide of sodium. The circulation of air through the apparatus is effected by means of a small electric fan actuated by a storage battery. The entire apparatus weighs twenty-six pounds, and may be strapped on the back of the operator and connected by means of rubber tubing with an air-tight headpiece. The appliance promises to be of great utility to divers and firemen, and to all who find it necessary to penetrate into a suffocating atmosphere.

8. Production of Pure Metals.—The high temperatures attained in the electric furnace have been utilized for the production of the hitherto rare metals which enter into the manufacture of steel, and which give the metal those specific properties favorable to the use for which it is destined. Thus, manganese steel is used in the construction of dynamos, nickel steel for armor plates, chrome steel for projectiles, tungsten steel for tools, etc. These metals, when produced in the electric furnace, are very impure, containing a large percentage of carbon; in fact, they may be considered as mixtures of the metal and its carbide, the latter substance predominating. Very slight variation in its carbon contents affects the character of steel to a very great extent, hence the addition to it of the metals rich in carbon is a work requiring the greatest care.

For years chemists have endeavored to devise methods for the production of pure metals in quantity, but as the reduction of the metals from their ores was always effected by coal or coke in furnaces or by the electric arc between carbon poles, carbon always combined with the metal to a greater or lesser extent. In 1856, the Tessiers, of Rouen, took advantage of the great heat of combustion of aluminum in order to obtain copper and lead from their oxides; the reaction was explosive in its violence, but they succeeded in obtaining small quantities of the metals. Wöhler, Deville, Troost and other chemists made use of aluminium as a reducing agent, with varying success, and in 1893, Green and Wähl, in Philadelphia, were the first to prepare manganese, free from carbon, by this method. Goldschmidt, of Essen, however, has elaborated a very simple method for obtaining from their ores or oxides, by means of aluminium, all the non-volatile metals, absolutely free from carbon. The ore of the metal sought for is mixed with the proper proportion of aluminium, and placed in a fire clay crucible lined with aluminium oxide, and covered with a layer of the latter. No furnace is needed, a cartridge charged with a mixture of aluminium powder and barium peroxide is placed in the crucible projecting through the upper layer of alumina to the mixture of aluminium and oxide, a short piece of magnesium ribbon is inserted in the cartridge and lighted. In a moment the reaction takes place, accompanied by an intense heat and dazzling glare. The alumin-

ium combines with the oxygen of the ore to form molten alumina which floats on top and protects the newly-formed liquid metal from the action of the air. The metal obtained may be readily removed from the crucible when cool. Besides giving a metal free from carbon, the Goldschmidt process possesses the additional merit of rapidity; for example, the inventor has prepared 220 pounds of chromium in twenty-five minutes.

9. A New Source of High Temperatures.—The intense heat evolved in the reduction of metals by means of aluminium, attaining a temperature of 3000 degrees, equal to that of the elective furnace, met with other applications, notably in working and welding iron. For example, large rivets or bolts are made red hot in a moment, by placing them in a cavity in a box of sand, surrounding them with the mixture of aluminium and oxide, and igniting. Iron pipes, as large as four inches in diameter, have been joined, by surrounding the ends tightly pressed together with a mixture of aluminium and iron oxide and setting fire to it. The joints made in this manner are so firm that pipes thus connected have been bent and subjected to pressure and strain that have caused them to split longitudinally without rupture of the weld. The quantity of the heating mixture, which the inventor calls "thermite" must be proportional to the work expected of it; and in some cases it must be diluted with sand. The heat is so intense and is applied so suddenly at one point that a hole may very easily be melted through a steel plate an inch in thickness.

The aluminium heat promises to find a wide application in the welding of street-car rails. The jolting of the heavy cars now so universally used on street railways caused by passing over the joints, greatly diminish the life of the rails, and efforts have been made to prevent this by using longer rails and by welding the ends together so as to make each track consist of two long, continuous rails. The welding has hitherto been accomplished by heating the rails by means of electricity, coal or gasoline; this requires much time, skill and cumbersome apparatus, and has not as yet been markedly successful. The aluminium method is very simple. The rails are firmly clamped together, a sheet iron form is placed about the joint, but not in contact with the rail, and outside this another sheet iron casing, the space between the two being packed with sand. A crucible is filled with the thermite, the cartridge inserted and lighted, and in a minute or two the contents of the crucible, glowing with a dazzling incandescence, are poured into the space between the inner form and the rail, and the clamps tightened up slightly. After a few minutes the forms are removed, and some blows with a hammer clear away the slag and expose the ends of the rails firmly united. This work has been successfully accomplished on several lines in Germany, and it is probable

that before long we may witness the practical operation of the method in our own cities.

10. Some Companions of Argon.—The value of liquid air as a laboratory reagent for the production of low temperatures is exemplified by the discovery, through its use, of several new constituents of the atmosphere. When large quantities of liquid air are permitted to evaporate quietly in Dewar bulbs, there remains behind a semi-solid paste which slowly evaporates. The gas arising from this was collected and freed from oxygen and nitrogen by repeated passage over red-hot magnesia, and was found to consist of a mixture of argon and two other gases, to which the names of krypton and xenon were given. This mixture of gases was liquefied and separated into its constituents by fractional distillation, the argon boiling off first, followed by the krypton.

In addition to these heavier gases, another lighter one was obtained by collecting the nitrogen which forms the greater portion of the gas first evaporating from liquid air. A quantity of this light nitrogen was obtained and liquefied; through this a current of air was forced and the evaporating gas collected. This latter portion, freed from oxygen and nitrogen, was found to consist of argon, helium, and a hitherto unknown gaseous substance, neon. As far as can be determined, these newly-discovered gases, like argon, are elemental and monatomic. The boiling points of helium and neon have not yet been determined with any degree of accuracy; those of argon, krypton and xenon are respectively 186, 152 and 109 degrees below zero, centigrade. The determination of the atomic weights of these gases, as determined by Ramsay and Travers, results in the approximate values: helium, 2; neon, 10; argon, 20; krypton, 41, and xenon, 64; figures which make their positions in the present periodic table quite a conundrum

CHURCH HISTORY AND LITERATURE.

11. The Church of France in the Hundred Years' War.—In the monumental work "*La Désolation des Eglises, Monastères et Hôpitaux de la France pendant la guerre de Cent. Ans.*" Father Denifle, O. P., has given to historians a documentary history of great value for the social and religious life of the fourteenth and fifteenth centuries (3 vols., 8°, xxv + 608, xiv + 528, and 529 — 864; A. Picard, Paris, 1900: 27 francs). War and political disorder, plague, famine and physical disturbances have a very great influence on the course of Church History, often greater than the circumstances of climate, topography, and national genius. This has been neatly brought out by Dom Gasquet in his work on "The

Great Pestilence of 1348" (The Black Death). Father Denifle is among the best known and most laborious of mediævalists, thoroughly honest and critical, painstaking and methodical in all his voluminous writings.

12. O'Heyn and the "General Exile" of the Irish.—Father Ambrose Coleman, O. P., of St. Malachy's Priory, Dundalk, Ireland, proposes to reprint a very scarce work of the Dominican O'Heyn. It is an account of the condition and vicissitudes of the Dominican Order in Ireland, especially in the latter half of the seventeenth century. Only two copies are known to exist, in the Dominican convents of Galway and Tallaght, and it seems probable that never were there more than three or four copies in Ireland, the book having been printed on the Continent during the "dispersion" of the "brethren."

"The value of O'Heyn's little work," says Father Coleman, "consists in the interesting light he throws on contemporary events affecting his own Order. His experience of persecution was large, and he writes as an eye-witness. When a boy, he saw the priests in hiding under the Cromwellian regime; in the persecution of 1678-9, he had to go into hiding himself with Dr. Dominic Burke, O. P., bishop of Elphin, and afterwards into exile; in 1698, he was exiled again with hundreds of others, and lived till his death at Louvain, where, by order of his superiors, he wrote and published his book. He describes most of the Dominican fathers of his day and tells of their life and occupations in exile. In fact, he may be termed the historian of the 'General Exile,' as it is named by those who survived it, and it is evidently owing to the scarcity of his work that the event has been passed over so cursorily by the ecclesiastical historians of this country.

"Great amusement will doubtless be aroused by the 'bog Latin,' in which the book is written. It should however be tempered and softened with the reflection on the difficulties of acquiring classical learning in those days. This imperfection, in fact, has a charm all its own, and brings before us, by the most easy mental transition, the bog-school held out in the drizzling rain, the rock-altar, the humble exterior of the priests, who, in spite of all these drawbacks, were making a noble struggle against powerful odds, to preserve the heritage of the Island of Saints. And it puts vividly before us the pathetic figure of the old man, unused to writing, slowly and painfully recording for posterity the sufferings that he and his brethren had passed through—truly a meritorious occupation for the exiled friar after his life of labour in the ministry."

Our readers may thank us for re-printing as a literary curiosity, the full title of the work of O'Heyn. It breathes an air of sorrow and oppression and exile:

"Epilogus Chronologicus Exponens Succincte Conventus et Fundationes Sacri Ordinis Prædicatorum in Regno Hyberniæ et Nominæ pariter

Illustrum Filiorum ejusdem Provinciæ tam mortuorum quàm in exilio viventium,—Concinnatus A. R. P. Joanne O'Heyn, S. Theologiæ Præsentato, quondam Regente Primario in Collegio Sanctæ Crucis Lovanii, nunc autem instituto Chronologo suæ Provinciæ per mandatum Eximii P. M. Fr. Ambrosii O'Conor, Provincialis perdigni præfatæ Provinciæ. Scripta hæc omnia, et se totum submittit ex corde prædictus Fr. Joannes O'Heyn censuræ et correctioni S. Matris Ecclesiæ Catholicæ ac Apostolicæ Romanæ. Et hoc opusculum offert fideli corde, Jesu Christo Deo et homini vero, ac ejus Matri Virgini Cælorum Reginae et afflictorum Consolatrici. Lovanii,—apud Ægidium Denique.—Anno 1706."

13. O'Hart's "Irish Pedigrees."—Apropos of the above-mentioned publications, it may be of use to some of our readers to know of the fifth edition of O'Hart's "Irish Pedigrees." This is the standard work on Irish genealogies, a notable example of reliable learning and conscientious research in a very difficult branch of historical lore. It has no rival for the present. Subscriptions may be addressed directly to Mr. John O'Hart, Woodside, Vernon Avenue, Clontarf, Dublin, or through Benziger Bros., New York. The work is issued in two volumes (1887-1888), containing, respectively, 944 and 992 pages, costing, without postage, 12s. 6d. each. A companion volume of the same character is the second edition of Mr. O'Hart's "Irish Landed Gentry when Cromwell came to Ireland." (Dublin: James Duffy & Co., 12s. 6d.)

14. The Petrie Collection of Irish Music.—The Irish antiquarian, Dr. Petrie, published in 1857 a volume of ancient Irish airs. It contained no more than a tenth part of the 1,800 airs that he had been collecting from his seventeenth to his seventieth year. Their rescue was his principal literary passion, and by indulging it he had acquired the largest and most varied body of Irish folk music that is now known. He loaned them at first freely to the poet Moore, and even to Bunting, but grew eventually much dissatisfied with the methods of noting and dealing with the airs pursued by the latter, as well as by Moore and Sir John Stephenson. It is now proposed by the Irish Literary Society (8 Adelphi Terrace, W. C., London) to publish the entire collection in three parts each, containing about 600 airs, the subscription for all being 12s. 6d., with a limited *édition de luxe*, at one guinea. The editor, Dr. Stanford, proposes thus to give back in purely melodic form the riches of this vast treasure house, precisely as Dr. Petrie collected them from the people.

* * *

For the simple and eloquent pathos of it we reprint the description of Petrie's manner of collecting. It is borrowed from Dr. Stokes by the poet Alfred Perceval Greaves, and deserves a wider circulation:

"Some of these airs were sent to Petrie by personal friends, such as Thomas Davis the patriot, William Allingham the poet, Frederick Burton

the painter, and Patrick MacDowell the sculptor, 'whilst physicians, students, parish priests, Irish scholars and college librarians all aided in the good work. But most of Petrie's airs have been noted by himself from the singing of the people, the chanting of some poor ballad-singer, the song of the emigrant,—of peasant girls while milking their cows or performing their daily round of household duty,—from the playing of wandering musicians, or from the whistling of farmers and ploughmen.' And this description is typical of the method by which the airs were obtained, in this instance on the islands of Aran :

"Inquiries having been made as to the names of persons "who had music," that is, who were known as possessing and singing some of the old airs, an appointment was made with one or two of them to meet the members of the party at some cottage near to the little village of Kirlo-nan, which was their headquarters. To this cottage, when evening fell, Petrie, with his manuscript, music-book and violin, and always accompanied by his friend, Prof. Eugene O'Curry, used to proceed.

"Nothing could exceed the strange picturesqueness of the scenes which night after night were thus presented.

"On approaching the house, always lighted up by a blazing turf fire, it was seen to be surrounded by the islanders, while its interior was crowded by figures, the rich colors of whose dresses, heightened by the firelight, showed with a strange vividness and variety, while their fine countenances were all animated with curiosity and pleasure.

"It would have required a Rembrandt to paint the scene. The minstrel—sometimes an old woman, sometimes a beautiful girl or a young man—was seated on a low stool in the chimney corner, while chairs for Petrie and O'Curry were placed opposite, the rest of the crowded audience remaining standing. The song having been given, O'Curry wrote the Irish words, when Petrie's work began. The singer recommenced, stopping at every two or three bars of the melody to permit the writing of the notes, and often repeating the passage until it was correctly taken down, and then going on with the melody, exactly from the point where the singing was interrupted. The entire air being at last obtained, the singer—a second time—was called to give the song continuously, and when all corrections had been made, the violin—an instrument of great sweetness and power—was produced, and the air played as Petrie alone could play it, and often repeated.

"Never was the inherent love of music among the Irish people more shown than on this occasion; they listened with deep attention, while their heartfelt pleasure was expressed, less by exclamations than by gestures; and when the music ceased, a general and murmured conversation in their own language, took place, which would continue until the next song was commenced.'

15. Irish Texts Society Publications.—There was founded, two years ago, in London, an association for the publication of ancient Irish texts in the original, with introductions, English translations and notes. It was intended to reach two classes of readers; the large and increasing numbers of those who are interested in the history, laws, and literature of their native country, and the scientific class, philologists, archaeologists, etc. Hence, two sets of publications seemed necessary, one from 1600 A. D. to our own time, and another including the Middle-Irish texts. Two volumes (7s-6d each for subscribers) have appeared, in very tasty form, creditable specimens of the book-maker's art. They are: "The Adventures of the Children of the King of Norway," by Douglass Hyde; "The Feast of Bricriu," by George Henderson, M. A., Ph. D. (The Irish Texts Society, 8 Adelphi Terrace, W. C., London.)

The following tentative list of proposed volumes, in addition to those already mentioned, will best illustrate the varied scope of the work which the society hopes to undertake:—

(A) Early Texts. The earliest version of the Lebor Gabala, together with the poems of Eochaid hua Flainn and other antiquaries of the tenth and eleventh centuries upon which it is based. Táin Bó Cúailnge. Togail Bruidne Dá Derga. The genealogical collections in the great mediæval vellums. The mediæval grammatical treatises; these are of great interest to students of language.

(B) Modern Texts. Historic Legend: Oidheadh Mhuirchertaigh mhic Earca; or The Death of Murtach, son of Erc. Sluaigheadh Dathi; or the Expedition of Dathi to the Alps. Ossianic Legend: Tóruigheacht Shaidhbhe; or the Pursuit of Sadhbh. Irish Arthurian Romance: Eachtra an Mhadra Mhaoil; or The Adventures of the Hairless Dog. Ridire an leomhain; or The Knight of the Lion. Modern Romance: Eachtra mhic na mi-chómhairle; or the Adventures of the Son of Ill-Counsel, by Carol O'Daly. Satiric Literature: The Parliament of Clan Lopus.

16. Who are the Galatians of St. Paul?—Few points of New Testament history have been more discussed in the last decade than the habitat of those Galatians to whom St. Paul addressed his epistle. Did they live in Northern Galatia, as might seem clear from Acts xvi, 6, and xviii, 23, or did they live in Southern Galatia, in Pisidia and Lycaonia, as is implied in Acts xiii? In other words, were they remnants of the Keltic invaders of the third century B. C. or Roman and Romanized colonists? The latest important work on this subject is from the pen of Dr. Valentine Weber, professor of theology in the University of Würzburg (*Die Abfassung des Galaterbriefes vor dem Apostelkonzil, Grundlegende Untersuchungen zur Geschichte des Urchristenthums und des*

Lebens Pauli, Ravensburg, 1900; Herrmann Kitz, 8°, pp. xvi + 405, 5 marks). He comes to the conclusion that the Epistle to the Galatians was written to the Christian Roman communities of Pisidia and Lycaonia, in Southern Galatia, and that before the Council of Jerusalem (A. D. 50-51, cf. Acts xv, 4-30). It was written from Antioch in Syria, and was the outcome of the events related in Acts xiv, notably of the last two verses. On this hypothesis the apparent historical antilogies of the Acts and the Epistle of St. Paul disappear. There is no longer any contradiction between the account of the Council in the fifteenth chapter of the Acts and that given in the authentic words of St. Paul (Gal. ii 1-10). The Epistle to the Galatians was written before the Council, and refers to an earlier and particular stage of the questions that were later authoritatively settled at the Council. This opinion is not a new one, but Dr. Weber claims to have first provided for it an irrefragable framework of defense. While differing from some views and statements of Professor Ramsay, we may indicate his scholarly and reverent book, "The Church in the Roman Empire before A. D. 170" (Putnam's, 1893), as an excellent preparation for this discussion.

17. Photographical Reproductions of Best Codices of Greek and Latin Writers.—The publishing house of A. W. Sijthoff (Leyden, Holland) deserves well of all friends of classical learning for the splendid series of (12) "Codices Photographice Depicti," which they are bringing out. So far they have printed exact photographical reproductions of the Codex Sarravianus—Colbertinus (Saec V.) of the Old Testament in Greek; the Codex Bernensis, 363, containing fragments of St. Augustine, the Venerable Bede, Ovid, the Odes of Horace, and the grammatical works of Servius and others; the Codex Clarkianus Oxoniensis, 39, of Plato; the Codex Heidelbergensis, 1613 (Palatinus C.), of Plautus. They offer at present the Codex Venetus A (Marcianus, 454), of the Iliad, and propose to issue shortly Codices Florentini Medicei, 68.1, and 68.2, of Tacitus, and Codex Ambrosianus, H. 75 inf. of Terentius. This is at once a delicate and costly undertaking, but fraught with great utility for the exact study of classical texts as well as for the sciences of textual criticism and palaeography. These six noble quartos cost about three hundred and fifty dollars, and would make a memorable gift to the Greek and Latin libraries of the University, serviceable for all time, and absolutely equivalent to the possession of the codices themselves. A similar undertaking in Ireland first placed the great mediæval "Books" of Ballymote, of Leinster, of the Dun Cow and others at the disposal of the learned in every land.

18. A New Review for Ecclesiastical History.—MM. A. Cauchie, professor of Church history, and P. Ladeuze, professor of Patrology in the

University of Louvain, have undertaken a grave but welcome task in the publication of a "*Revue d'Histoire Ecclésiastique*." The Rector of the University is honorary president of the body of professors of Christian history and literature who have taken on themselves this yoke. At first sight one might wonder why another review was needed in a country that is rightly proud of the "*Analectes pour servir à l'histoire ecclésiastique*," the "*Analecta Bollandiana*," the "*Revue Bénédictine*," and many others. But none of these possess that general comprehensive character which should mark a review specially destined to Church history. Moreover, in this century the field of that science has grown enormous,—origins of Christianity, doctrine, constitution, literature, cultus, discipline, relation with civil authorities, action on civilization, old and new; the criticism of divergent and powerful historical schools,—all these offer many new view-points, so many reasons for the creation of a unified and orderly knowledge, not only in the minds of students, but in a very particular way, in the minds of professors and persons devoted to special research.

The purpose of the "*Revue*" is stated as follows: "It will deal with the history of every Christian people from the death of Jesus Christ to our own day. Nothing that concerns the inner or outer life of the Church will be foreign to it." It proposes fidelity to the best methods of historical study, especially as developed in the nineteenth century, likewise to the excellent traditions of former professors of that worthy school which M. Kurth lately called "the most powerful scientific citadel that the Church has built in this century."

The "*Revue*" appears in quarterly issues of about 160 pages each. Four numbers have already been printed, and they justify amply the hopes of its friends. They contain lengthy original studies on various points of ecclesiastical history, miscellaneous contributions of minor interest, on points of detail, extensive bibliographies according to countries and subjects of the current literature of ecclesiastical history, analysis and criticisms of the best works appearing on subjects connected with the Church's history, well-digested and apposite information on all points relative to ecclesiastical history, schools, teaching, methods, etc. We extend a hearty welcome to this last-comer in the immense family of scientific reviews. Soon no Catholic teacher of history will be able to dispense with its help or its counsels. It deserves the sympathy and co-operation of all who are interested in Catholic teaching, or who desire to see the action of the Church on the world scientifically illustrated from the view-point of history, now, as ever, "*testis temporum, magistra vitæ lux veritatis*." (Louvain, Charles Peeters, Libraire-Editeur, \$3 yearly.)

19. Selected Letters of St. Jerome.—Nowhere in Christian antiquity does the personal note, the note of conviction, ring out as in the correspon-

dence of the great Dalmatian. It was a happy thought of M. J. B. Charpentier, honorary inspector of the Academy of Paris, to collect those letters of the illustrious Doctor of the Scriptures, which he wrote to Marcella, Eustochium, Paulinus, Pammachius, and other noble and enthusiastic souls who had gathered about him at Rome, and thenceforth could not do without his conversation. The letters are accompanied by an introduction and a good French translation, so that the book ought to make a suitable exercise-manual for the upper classes of Latin and French in our academies and convent-schools. (Paris, Garnier.)

20. Kirchenlexikon of Wetzer and Welte.—This indispensable work has reached its eleventh volume, and the end is in sight. It was first begun by that man of great faith and high principles, Benjamin Herder, whose life has been told in so Christian a style by Father Albert Weiss, O. P. Its first edition marked a new period for Catholic literature in Germany. It was a collective effort and revealed to the Catholic writers of that land their own capacities, also their needs and their weaknesses. Many years since a second edition was necessary, and was undertaken by the original proprietors, the printing-house of Herder, at Freiburg in Baden. Cardinal Hergenroether was chosen as editor, and after him Dr. Kaulen, an eminent scriptural scholar. The work covers the entire field of ecclesiastical sciences, but after the known manner of encyclopædias. Church history and patrology, Christian institutions and biography have naturally a large part in the "nomenclator" or list of articles that comprise this monumental work. It should be on the shelves, at least of every institutional library. Its articles are all written with care and good method, and have usually an excellent choice biography of original sources and the best and latest "literature."

21. Von Funk's Essays on Church History.—Every lover of Church History will welcome the publication by Dr. Funk, Professor of Church History in the Catholic Faculty of Theology in the University of Tübingen (Ferdinand Schöning, Paderborn, 2 vols., 1897-1899, pp. v. + 516; iv + 482). The following translations of the titles of these essays will show sufficiently the breadth of their purpose:

Vol. I.—The Primacy of the Roman See according to Ignatius and Justin; Episcopal Elections in Christian Antiquity and in the Early Middle Ages; the Convocation of the Ancient Ecumenical Synods; the Papal Confirmation of the first eight General Councils; Celibacy and Marriage of Priests in Antiquity; On the Early Christian Penitential Discipline; the Penitential "Stations" in Antiquity; the grades of Catechumens in Antiquity; the Eucharistic "Elements" in Justin; the Communion Rite; Titus Flavius Clemens a Christian, not a Bishop; the Rescript of Hadrian to Minucius Fundanus; the Thirty-sixth Canon of the Synod

of Elvira; the Date of the First Synod of Arles; the Basilides of the Philosophoumena was no Pantheist; on the Catalogue of Popes in Hegesippus; on the History of the Early British Church; the Decree on Papal Elections (c. 28, dist. 63); on the Origin of the Actual Baptismal Rite; on the Bull "Unam Sanctam," Martin V. and the Council of Constance.

Volume II contains no less varied and instructive material: Constantine the Great and Christianity; John Chrysostom and the Curia of Constantinople; Clement of Alexandria on Family and Property; Trade and Industry in Christian Antiquity; on the Date of the Epistle of Barnabas; on the Didaché, its date and relation to similar writings; on the Chronology of Tatian; on the Date of the "True Word" of Celsus; on the Authorship of the Philosophoumena; on the Pfaflian Irenaeus-Fragments; on the Work "Adversus Aleatores"; the Apostolic Church-Ordinances; A Supposititious Saying of Saint Basil the Great on the Cultus of Images; the Pseudo-Justin "Expositio Rectae Fidei;" the last two books of Saint Basil the Great, "Adversus Eunomium"; the twelve "Capitula" on Faith attributed to Gregory Thaumaturgus; on the Acta Ignatii; Pseudo-Ignatius an Apollinarist; the Date of the Apostolic Constitutions; Gerson and Gersen; the author of the "Imitation of Christ"; the Question of Galileo.

* * *

These essays represent an unbroken mental activity of more than twenty-five years. Most of them were first printed in the admirable "Theologische Quartalschrift," of Tübingen, in whose pages a Drey, a Möhler and a Hefele taught the learned world to look not only for learning and criticism, but also for a high sense of personal responsibility in the handling of historical questions at once grave and delicate. But these writings are far from exhausting the merits of Dr. Von Funk. Besides his daily solicitude as a teacher, developing the minds of numerous young ecclesiastics, he has found time to give us, among other works, an excellent edition of the Apostolic Fathers,—after that of Hefele, but all his own,—a History of Usury in Christian Antiquity, a serviceable Manual of Church History, and a most remarkable study on the "Apostolic Constitutions." Among Church historians he is remarkable for a fine critical sense in all that appertains to the early Christian literature, notably that section of it which is made up of the documents concerning Church government, nearly all of which are shrouded under the veil of apocryphalness, and much of which at some remote date passed through the hands of heretics, or heretically inclined writers. His writing, in general, is marked by a severe acribia, by a faithful adhesion to the original sources of Church history, and by constant use of the stern dis-

cipline of philology. Some of these essays have provoked adverse criticism from his confreres, notably those on the Convocation of the Earliest General Councils and the Celibacy of the Clergy. In others he has made a notable critical contribution to ecclesiastical history, as in those on Constantine, on the work of St. Basil against Eunomius and on the Apollinarism of the writer who compiled the Long Recension of the Epistles of Saint Ignatius and the "Apostolic Constitutions." In the contents of these "Essays" the reader will note with pleasure something like an echo of the principal discussions on Church History that have occupied the mind of theological Germany in the past generation.

21. A New Philosophical Review.—An encouraging sign of the interest which Catholics are taking in the intellectual movement of the day is the appearance of the "*Revue de Philosophie*," the first number of which was issued in December. It is edited by M. E. Peillaube, with the co-operation of well known writers. Its purpose is to study the relations which subsist between the various sciences and philosophy, and thereby to aid in the unification of knowledge.

The main articles of this number are: J. Bulliot, "*Le Problème Philosophique*"; Paul Tauney, "*Un Nouveau Fragment d'Héraclite*"; Thomas Dubosq, "*Théorie des Beaux-Arts*"; De Lapparent, "*Christallographie*"; P. Duhem, "*La Notion de Mixte*". A review of Ruyssen's work on Kant is contributed by E. Beurlier and a bulletin of philosophical teaching by the editor.

We are fully in sympathy with the aims of this publication, and we note with pleasure the breadth and elevation which characterize its initial number. It will certainly render important service not only by its effort to harmonize the results of investigation and speculation but also by uniting the intellectual forces which, in France as elsewhere, feel the need of co-operation. The "*Revue*" will be issued bi-monthly and will contain, on an average, 128 pages. The subscription price is 15 francs, payable to Messrs G. Carré et C. Naud, 3, rue Racine, Paris.

A DOCTORATE IN THEOLOGY.

An Examination for the Doctorate in Theology.—Our usual routine of academic life was interrupted by an event of more than ordinary interest,—the public oral examination of the Rev. Charles F. Aiken, S. T. L., for the Doctorate in Sacred Theology. This examination took place in the "Aula" of the McMahon Hall on Tuesday and Wednesday, November 27 and 28, and was continued three hours each day. For the Doctorate in Theology at the University it is required that at least two years must elapse after the candidate has obtained the Licentiate in Theology. He shall then present for publication a printed original dissertation, usually from two hundred to four hundred pages, and embodying the results of personal investigation on some special subject, and written according to the most approved methods of scientific and critical research. This work must be submitted to the faculty for approval before the candidate is allowed to undergo the ordeal of a public examination.

Dr. Aiken's dissertation is entitled "The Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ." The purpose of the work is to prove that our four canonical Gospels were not in any way written under the influence of Buddhistic traditions, which some modern writers say were brought into Hither Asia and Europe during the first and second centuries of the Christian era by Hindoo or other Buddhistic missionaries, and incorporated into the New Testament books, especially the Gospels. One distinguishing feature of this work is that it devotes several preliminary chapters to a relatively exhaustive exposition of the peculiar doctrines of Brahminism and Buddhism, of which little more than the mere name is known to the general reader.

As to methods, the work exhibits throughout the clearest evidences of critical acumen, of solid learning, and of the true historical instinct which plays so important a role at the present day in all studies of this character. The style of language is so clear, so simple, and in English so idiomatic that it will be a pleasure to read the book. It is an important contribution to Catholic apologetics.

Besides his published dissertation, Dr. Aiken presented seventy-five theses from all departments of theology, but chiefly from his specialty, apologetics. Now on this dissertation, and now on these theses, the candidate was subjected to a rigorous examination, the theses being taken up quite at haphazard.

The proceedings were opened and closed by the Right Rev. Rector, Monsignor Conaty, who also presided. At the end he thanked the visit-

ing examiners for coming, some of them from a long distance, to take part in the examination, and congratulated Dr. Aiken on the success with which he had come forth from the searching ordeal.

Among the examiners present were: Very Rev. Charles P. Grannan, D. D., Dean of the Faculty; Very Rev. Thomas Bouquillon, D. D.; Very Rev. Thomas J. Shahan, D. D.; Rev. Edmund T. Shanahan, D. D.; Rev. John T. Creagh, D. D., all of the Theological Faculty of the University; Rev. John T. Tierney, D. D., Professor of Dogmatic Theology at Mount St. Mary's College, Emmittsburg, Md.; Rev. Francis J. Sollier, S. M., D. D., Professor of Dogmatic Theology at the Marist College, Washington, D. C.; Rev. A. A. Tanquery, S. S., D. D., Professor of Moral Theology at St. Mary's Seminary, Baltimore, Md.; Rev. A. P. Brosnan, S. J., Professor of Dogmatic Theology at Woodstock College, Md.; Rev. James F. Driscoll, S. S., D. D., Professor of Dogmatic Theology at St. Joseph's Seminary, Dunwoodie, N. Y.; Rev. George J. Lucas, D. D., Blossburg, Pa.; and Rev. James J. Fox, D. D., Professor of Philosophy at St. Thomas' (Paulist) College, Washington, D. C.; besides many others of the Rev. Clergy among the audience.

That almost the entire student body of the Theological Faculty were present and kept their places to the end of each day's performance, though lasting three hours a day, shows the interest taken in the proceedings to the very close. At the conclusion of the second day's examination, professors and students alike heartily congratulated Dr. Aiken on the vigor with which he had borne himself during the trying ordeal, and on the success with which he had repelled the attacks of the formidable array of learning with which he was confronted.

Father Aiken was born in Boston, and received his early training in Somerville, a suburb of Boston. In 1880 he entered Harvard University, where he graduated in 1884, receiving the A. B. He subsequently entered Brighton Seminary, Boston, where he made a complete course of philosophy and theology, and was ordained priest in 1890. On entering the Catholic University he obtained the degree of S. T. B., but at the end of his two years' course, on account of ill health, he made no attempt to obtain the Licentiate in Theology. After spending three years on the mission in the city of Boston, he accepted the invitation of the University to associate himself with the Faculty of Theology. To prepare himself for his future work he went to Europe, where he continued his studies at the Universities of Berlin, Louvain, and Tübingen. Returning to the Catholic University in 1896, he won the Licentiate in 1897, with a dissertation on the "Avesta and the Bible," an essay that had the honor of being printed in the CATHOLIC UNIVERSITY BULLETIN, reprinted in the *Christian Literature Magazine*, and was the subject of a

very complimentary notice in the *Muséon* of Louvain. For the last three years he has been lecturing as Instructor on Apologetics at the Catholic University. Dr. Aiken has devoted his energies to the study of theology exclusively for ten years and a half.

Saturday, December 15, at 5 o'clock P. M., the degree of Doctor of Theology was formally conferred on Dr. Aiken in the assembly room of the McMahon Hall by His Eminence Cardinal Gibbons, Chancellor of the University, in the presence of all the faculties and students and of the affiliated colleges. Mgr. Conaty opened the proceedings with an address, in which he spoke of the excellent moral character and academic acquirements of Dr. Aiken; after this the Dean, in the name of the Faculty, and the General Secretary, in the name of the Academic Senate, presented and recommended the candidate to the Chancellor as having complied with all the requirements for the degree. Towards the close of the ceremony, which was simple but impressive, Dr. Aiken knelt and made the profession of faith and took the oath required on all such occasions. The candidate was then formally invested by the Cardinal with the insignia of the doctorate, the robe and hood, the ring and cap, together with the diploma, and declared a Doctor. In conclusion he delivered a brief discourse appropriate to the occasion. He is the fourth to receive the Doctorate in Theology at the University in twelve years.

SOLEMN OPENING OF TRINITY COLLEGE.

On Thursday, November 22, Trinity College was solemnly dedicated. His Eminence Cardinal Gibbons blessed the buildings. Pontifical Mass was celebrated by the papal delegate, Archbishop Martinelli, with Rev. Timothy Brosnahan, of Waltham, Mass., deacon; Rev. Dr. Rooker, sub-deacon, and Rev. James T. O'Reilly, O. S. A., assistant priest. Very Rev. William Byrne, D. D., Vicar-General of Boston, and Very Rev. Dr. O'Hara, president of Mt. St. Mary's College, Emmitsburg, were the deacons of the Mass. His Eminence Cardinal Gibbons occupied the throne at the left of the altar, with Very Rev. Dr. Dumont, S. S., and Rev. Owen Clark, of Providence, as deacons of honor.

Assisting at the services were Right Rev. A. Van de Vyver, Bishop of Richmond; Right Rev. John J. Farley, Bishop of New York; Right Rev. P. J. Donohue, Bishop of Wheeling, and Right Rev. Mgr. Nugent, of Liverpool, England. Among the many distinguished guests were Miss Cary Thomas, president of Bryn Mawr College, and Mr. William T. Harris, United States Commissioner of Education. A large number of priests filled the sanctuary. The Catholic University was strongly represented, as were also the leading religious orders.

Mr. William J. Marr and the seminarists of Holy Cross College had charge of the ceremonies of the Mass; Rev. John J. Burke, C. S. P., the ceremonies of the dedication.

Dumont's sixth tone Gregorian Mass and the chant of the ritual were sung by a choir of seventeen Paulists, under the direction of Mr. William J. Finn and Mr. Charles P. Casserly.

The reception committee was composed of Gen. Thomas M. Vincent, U. S. A.; Dr. Maurice Francis Egan, of the Catholic University, and Mr. A. A. Wilson. The ushers were Mr. Jules Boeufve, of the French embassy; Prof. Albert Francis Zahm, of the Catholic University; Count Baudoin de Lichtervelde, of the Belgian Legation; Mr. Howard, and Mr. Fitzgerald.

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The sermon was by Right Rev. Mgr. Conaty, D. D., Rector of the Catholic University. We give the following extracts:

"With thy comeliness and thy beauty set out, proceed prosperously and reign, because of truth and meekness and justice, and thy right hand shall conduct thee wonderfully."—Psalms xlv., 5.

"It is no ordinary occasion which could gather here the most eminent ecclesiastics of our country, the accredited representatives of many

nations, men and women from the highest ranks of life, all to unite in begging God to bless these walls dedicated to religion and science under the invocation of the Holy Trinity and the instruction of the Sisters of Notre Dame. To establish a Catholic college for young women is of the utmost importance to Church and State, for it means not only additional opportunities for liberal culture, but, what is of more vital import, it makes clear that liberal culture, to be of value, must find its soul, its informing and vivifying principle in religion, as made known to us by Jesus Christ through the Church which He established among us. Every school built upon the principle of right education is a blessing to the community, for right education is one of the greatest gifts which God can bestow upon man. . . .

"In an age when intellectualism is being unjustly and rudely divorced from the supernatural, when religion is asserted to be a vague, indeterminate, unessential quality in advanced knowledge, it is important that Christian schools of higher study should open their doors to the training of women along the lines of intellectual development, side by side with the piety and simplicity of intelligent Christian faith. . . .

"Who will question the advantage which the college offers to women? . . . The college woman, the Catholic college-bred woman, must be a force for truth and life and light. She must be an influence for virtue in all spheres of endeavor. While keeping pace with the demands of an intellectual womanhood, she is trained according to the principles of a philosophy which believes in God, and a psychology which builds itself upon belief in an immortal soul. We need women of culture; but in them should be found the goodness which comes from practical virtue.

"The student of education and educational methods will find abundant food for study in the annals that tell the history of the founders of those great religious institutes for women which have sent forth into the educational life of the Church consecrated virgins, whose one ideal is Christ, and whose one aim in education is to make Christ rule in the mind and in the heart of the people. Dominicans, Franciscans, Benedictines, Augustinians, and Ursulines, Visitandines, and Sisters of Charity, Sisters of Mercy and Loretines, Presentation and Providence, Holy Cross, Sacred Heart and Notre Dame—their names are legion, and their work is known best by the God whom they reverently serve. A Teresa, a Gertrude, an Angela Merici, a Jane Frances de Chantal, a Madame Barat, a Mother Seton, a Mother McAuley, a Madame Le Gras, a Nano Nagle, a Mother Clark, a Mother Ross, a Mother Katherine Drexel, a Mother Angela, a Mother Lalor, a Julie Billiart,—these are the names of noble women, full of faith and character, who have done wonders in the work of Christian education among Catholic women. Thus may be

seen not only the desire for intellectual culture among Catholic women of the highest sanctity, but also the Church encouraging and rewarding them with most distinguished honors. . . .

"It is, indeed, refreshing to see Trinity College for women rise side by side with our great University in the very Capital of the nation, to assert before the whole world that true education, true learning, true development is that which leads to a better knowledge of God, and that Christian womanliness and Christian scholarship may go hand in hand to make the cultured Christian woman the glory of the Church and the salvation of the State. . . .

"To the Sisters of Notre Dame, in the joy of the dedication of Trinity, we offer sincere congratulations.

"Twenty-five years of my priestly life have been spent in close contact with your educational life, and in justice I am forced to say that you have never attempted what you could not do, and what you have done has been done thoroughly. To Superior Julia and the Sisters of Trinity our best wishes for success. To Trinity the University gives greetings as to a younger sister. It bids her enter upon the work, trusting in God for the blessing that will bring success. *Vivat, floreat, crescat.*"

This auspicious event will be * welcomed by all who are interested in the efforts of woman to secure a suitable share in the intellectual development of our time. Hitherto the Catholic Church possessed many excellent schools and academies for the education of young women. There was none, however, that had for its formal aim a post-graduate course of studies and training. The need of such an institution was felt by Catholics in all parts of the United States; since its foundation the University has been constantly approached on the subject. It is, therefore, a cause for sincere rejoicing that Trinity College has at last opened its doors. Though a separate and independent institution, its vicinity to the University, and the kindred purpose of its teachers and students create from the beginning strong bonds of sympathy and goodwill. Practically, both institutions begin their career with the dawning of the twentieth century. It is hoped that the closing decade of the same will behold the assured success of two most advanced educational enterprises, based on the union of religion and science.

Trinity College has the approval of the Catholic hierarchy and of Our Holy Father the Pope. It becomes, therefore, the duty of Catholic parents who seek a post-graduate instruction for their daughters, to consider its claims; and to send thither their children. Within its walls, they will further develop their minds and hearts in a Catholic atmosphere, surrounded with all the safeguards that

are demanded by female youth and innocence. It is not a school without discipline,—yet the latter is of the firm and motherly type, suited to the age and character of the students. Its year-books will show the high grade of teaching offered. The present building is well adapted to the purposes for which it was erected, and wants no improvements that experience has shown to be useful. As circumstances permit, other buildings will arise, and all the means of study will be increased and perfected. The grounds are high and healthy, extensive and beautiful, comprising some thirty acres, with a lovely outlook upon the city of Washington and the valley of the Potomac, and bordering on the noble park of the Soldier's Home. The electric cars pass the portal of the College at frequent intervals on their way from the Treasury to Brookland. Twenty-three students form the first class of the new institution. They come from all parts of the United States, and from as many convents and academies. It is the prayer of all friends of religious education that the number of students may constantly increase until the success of this holy undertaking be put beyond doubt.

THE FIVE HUNDREDTH ANNIVERSARY OF THE UNIVERSITY OF CRACOW.

We present the correspondence between the ancient illustrious University of Cracow, in Austrian-Poland, and our own University, apropos of the Quincentenary Celebration of the foundation of Cracow. They are an evidence of identity of purpose, and also of the deep good-will that should reign between all learned bodies devoted to the advancement of science and religion :

I.

"AMPLISSIMO SENATUI UNIVERSITATIS CATHOLICAE AMERICANAE, RECTOR
ET SENATUS UNIVERSITATIS CRACoviENSIS, S. P. D.

"Universitas nostra, quae A. D. 1364 a Casimiro Magno condita, anno vero 1400 a Vladislao Jagellone Poloniae rege reformata felix faustumque cepit incrementum, ut populis, qui orientis incolunt oras per longam temporum seriem veritatis et humanitatis facem praeferret, hoc anno, die septima mensis Junii memoriam quinquens saecularem instaurationis suae est celebratura.

"Quem quidem nuntium eo consilio Vobiscum his litteris communicamus, ut huius diei sollemnia votis Vestris prosequamini unumque aut duos viros ex Vestro praeclarissimo coetu mittatis praesentia sua festum illud saeculare ornatos et nobilitaturos.

"Cui invitationi nostrae, si obsequi dignemini, per nobis gratum erit, si quem vel quos mittere Vobis placuerit, ante Kalendas Maias certiores nos faciatis.

"Dabamus Cracoviae Idibus Martiis A. D. MDCCCC.

"(Sig.) STANISLAUS COMES TARNOWSKI,
"Universitatis Cracoviensis Rector."

II.

"UNIVERSITAS CATHOLICA AMERICAЕ, SEPTENTRIONALIS UNIVERSITATI
CRACoviENSIS, SALUTEM.

"Ad nos litteras quas misistis, quamquam e nostris praesto non sint qui nostrum erga Vos aliamque Universitatem vestram recurrente hoc anno quingentesimo animum ostendant, tamen nobis scitote incundissimas fuisse. Haud sane nobis ignotum Magnum Lycaum Cracoviense, intra

cuius aulas a saeculis viri eximii floruerunt, et tam multi iique optimi et bene merentes iuvenes, quasi florentissima hominum doctissimorum seges, opportuna media quibus nobilem scientiae cupiditatem libentius explere potuerint, praestituta sibi habuere. Horum omnium haud certe immemores, quos non longinquitas temporis minuit, futuris iis quae dies allatura sit, animos maiorum exemplo paratos habeatis. Incocepta itaque vestra quae celebratis, secundo laetoque exitu in bonum scientiae et religionis fortunet Deus, atque votorum laudumque cumulo undequaque ad Vos pervenientium, addite et nostrum in eximiae nostrae erga Vos voluntatis pignus.

“(Sig.) DANIEL GUILLELMUS SHEA,

“*Secretarius Generalis.*

“Dabamus Washingtonii Idibus Maii, A. D. MDCCCC.

“THOMAS JACOBUS CONATY,

“*Universitatis Rector.*”

“RECTOR ET SENATUS UNIVERSITATIS CRACOVENSIS RECTORI ET SENATUI
UNIVERSITATIS CATHOLICAE AMERICANAE, S. P. D.

“In dies magis magisque grata recordatione fruimur spectaculi laeti et jucundi, quod quinta saecularia almae matris Jagellonicae praebuerunt mense superiore celebrata, animosque erigunt et ad laetitiam excitant honores eximii in venerabilem Universitatem effusi, quam summo studio amplectimur. Memori igitur mente laudes gratesque omnibus agimus, qui gaudio nostro gavisii sunt, singulares vero gratias Vobis, viri illustrissimi persolvimus, quod optimis ominibus solemnia nostra prosequi voluistis. Cujus observantiae nunquam ex animis nostris discedet memoria, neque ulla de ea obmutescet vetustas, quoniam per successionem posteritati tradetur, cui optimum ad humanitatis et litterarum studia colenda incitamentum praestabit. Valete ac nobis favere pergite.

“Dabamus Cracoviae die 10 mensis Julii, MCM.

“STANISLAUS COMES TARNOWSKI, *Rector.*”

NECROLOGY.

Rev. H. B. Langlois.—The University has lost a good friend by the death of Rev. H. B. Langlois, of Louisiana. He was a native of France, and for nearly forty-five years a parish priest in Louisiana. He died August 1, of this year, at the parochial residence at St. Martinsville, La. A taste for botany, together with a college course of instruction in that subject, led him, upon his arrival at the scene of his life work as a missionary, to make botanical research the pastime of his leisure hours, with the result that for many years past he has been a most efficient contributor to the knowledge of the plants of that still imperfectly explored region embraced within the boundaries of the vast State of Louisiana. In 1895 Father Langlois presented to the Catholic University the bulk of his then very large and valuable herbarium. The University mourns the death of this generous benefactor, while it feels that science has sustained a very deep loss in one whose life was devoted to its advancement.

Mr. Terrence E. Curren, of Waterbury, Conn., and a student in the Law School during the year 1898-'99, died at Birmingham, Ala., September 18, 1900, aged twenty-six years.

After leaving the University, 1899, Mr. Curren went to Birmingham, Ala., where he passed the bar examination, opened an office, and was doing well in his practice, as his brother states, being introduced by some influential people of Birmingham. He fell ill with typhoid fever early in September, and died in St Joseph's Hospital in that city after an illness of ten days.

Mr. Michael Charles McCarthy, A. B., of Marquette, Mich., entered the University October 4, 1899, from St. Ignatius' College, Chicago, Ill., for the study of law. He left the University on account of ill health at Easter, 1900; died of consumption at Marquette, aged twenty-three years.

UNIVERSITY CHRONICLE.

Public Lectures at Carroll Institute Hall.—The Fall Course of Public lectures was given this year at Carroll Institute Hall. Prof. William C. Robinson, LL. D., delivered the opening lecture on Wednesday, November 21, at 4.30 P. M., on "Prehistoric Law." Prof. Thomas J. Shahan, D. D., spoke, November 28, of "Justinian the Great." Honorary Prof. Carroll D. Wright, LL. D., delivered two lectures, December 4 and 11, on "Economic-Social Problems." The lectures were very well attended, and the University is encouraged to offer the Winter Course in the same hall. For its use the University returns an expression of gratitude to the gentlemen of the Carroll Institute who, with their usual courtesies, placed it at our disposal.

Patronal Feast of the Catholic University.—The Feast of the Immaculate Conception was celebrated December 8. Very Rev. Dr. Dumont, S. S., president of Divinity Hall, celebrated the Mass. Rev. Mr. Ryan, of St. Paul, was deacon, and Rev. Mr. Stinson, of Boston, sub-deacon. The sermon was delivered by Rev. Dr. Maguire, assistant professor of Latin.

Dr. Richard Henebry, Associate Professor of Gaelic Literature at the University, has been obliged, on account of his health, to ask for a year's leave of absence. Dr. Henebry has not sufficiently recovered from an illness that troubled him the greater part of last year. He staid at the University for a week or more, on his way to Colorado, where there is every reason to believe he will obtain complete restoration to health. His associates at the University deeply regret the conditions which require his absence, and earnestly pray that he may regain his health. Dr. Henebry has published during the year the following studies in Gaelic philology: The Renehan "air" texts, translations, and lexicographical notes; Betha Columbo Cille, being the tract called "The O'Donnell Life of Columbkille," edited from the manuscripts in the Bodleian Library at Oxford, with translations and notes, Part I. Both of these studies appeared in the *Zeitschrift für Keltische Philologie* of Halle, for 1900. He published also in the *Messenger of the Sacred Heart* for March, 1900, "A Metrical Translation of the Duan Chridi Isu Tadg Goidlach."

Mr. Henry Austin Adams.—The Right Reverend Rector of the University has authorized Dr. Henry Austin Adams to solicit donations in the interest of the general University fund. There are many Catholics throughout the country willing to assist the University according to their means, but they are reluctant to send to the authorities what they con-

sider trivial amounts. Such friends may be reached by authorized solicitors. Besides this, there is a very strong feeling among Catholic laymen that it is their duty to help in the development of the University, for they realize that the University is doing excellent work in the field of higher education. All that is necessary is that they should be reached through appeals made to the individual. Dr. Adams is a lecturer of national reputation, who has already acquired wide acquaintance with Catholic laymen in all sections of our country, and his generous offer to assist in building up a general University fund has been gratefully accepted. He has unusual opportunities in which to quietly urge the importance of aiding, even by small donations, the University development. His work will help toward caring not only for the expenses of the University, but also for the development of University work in the libraries and laboratories.

Lectures on Literature and Religion of the Ancient Irish.—Though it is not possible at present to fill Dr. Henebry's place at the University, the Rector has been in correspondence with Dr. F. N. Robinson, Professor of Gaelic at Harvard University, and has made with him an engagement to give, in the week beginning April 14, a course of five lectures on Gaelic literature. These lectures, while not narrowly technical, will still be somewhat popular in character. They will deal with the present state of Keltic studies, giving a general sketch of Irish literature, Druidism and the Religion of the Ancient Kelts, and discussing the principal hero tales that are found in the elder and later Saga-Cycle. Dr. Robinson will also treat of the influence of Keltic Literature on English and Continental writers.

Dr. George M. Bolling, Associate Professor of Greek, delivered the following lectures at the Catholic Summer School, Plattsburg, N. Y., July 16-20:

The Scientific Study of Language; Why the Study of Language before Bopp Cannot be Considered Scientific; Bopp's Two Theses: (a) The Unity of the Indo-European Family of Languages; (b) The Doctrine of Agglutination; Application of the Principles of Linguistic Science to the Practical Teaching of Language.

Theological Scholarship for the Diocese of Albany.—Through His Grace the Archbishop of Boston, the University has received from the estate of the late Bishop Conroy the sum of \$5,000 for the foundation of a theological scholarship for the Diocese of Albany.

Very Rev. Clarence Walworth, of Albany, has left by will to the University all those books of his valuable library which the authorities might consider desirable. For this noble deed the University rightly cherishes his memory. R. I. P.